

W O R O N I



“The Bourgeoisie creates a world in its own image—in that case, comrades, let us destroy that image”

WORONI

THE JOURNAL OF THE AUSTRALIAN NATIONAL
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The Liberal University allows its students a measure of Liberty only so long as they do not challenge the basis of University education: the preparation of a privileged minority to return to the ranks of the ruling class from which they have taken temporary leave of absence. The University, becomes a machine in capitalist society which turns out people without any real culture and barely capable of thinking for themselves, but trained to fit into the economic system of a highly industrial society. The student may glory in the renown of his University status, but in fact he is being fed culture as a hen is fed grain - to be beheaded and sacrificed on the altar of bourgeois appetites.

Many students accept the "culture" which dispersed to them and the knowledge which is being laddled out, with the trust of small children. They dutifully attend all their lectures, and try to pass off as their own, their lecturer's ideas. Others see through their education but see its purely utilitarian function, in that they know that with their slip of paper, they are assured of a good job, prospects etc, etc.

However many of us are dissatisfied with the University providing a conservative education for authoritarian, competitive structures, diffusing a world view and social outlook favourable only to the rulers of society and unfavourable for solving societies (and the worlds) basic problems.

Imperialism, racism, alienation, democratization, Vietnam, conscription, the environment, militarism are just a few issues that Universities rarely deal with in this society. The radical critique necessary is impossible within the existing bounds of the University.

As an alternative I propose that we begin an attack on the system of exams within the systems of this University. Exams lead students to record, remember and then reproduce the Lecturers threadbare arguments, opinions and style. The closer a student apes his teachers every word then the greater is the assurance of good marks. These ideas very often being those related to the social system and in defence of the status quo rather than ideas related to the solving of human needs.

Irrelevancies are being tested and the idea of examinations is contrary to the notion of producing primary work in which imagination and application of intelligence play a full role. Exams screen these out by demanding a factual regurgitation within a limited time period.

The process and content of education are ignored, students are put in competition with one another. Contemporary realities are glossed over as the student is moulded, disciplined, conditioned and repressed. A student becomes docile, prone to obey authority, fearful of criticism and almost fanatical in his desire to be conventional and correct. He accepts what he has been taught almost without question. Education becomes merely a series of hurdles to be jumped, no more than pre-selection for big business or the University or a certain social status. Stereotyped ghosts of men and women are produced rather than humane, developing and creative human beings.

Love, freedom or self-determination of the human character are not dealt with by book learning. We are taught to know and not to feel. Questions like - Why is sex obscene when Vietnam, the Public Order Act, poverty and racism are not? Why does our education politics and economics lead to war? Why do people exploit other people and why do they feel alienated? are very rarely examined.

Why grade people at all in a true educational system? Examinations serve no other purpose than to create artificial boundaries between people, to separate passion from "scholarship", to oppose the beauty of the imagination with conformity, and to set up alternatives to freedom and still call them freedoms. The freedom to choose a topic, to pursue and develop it is denied, instead a student is doomed to flit aimlessly from one topic to another at the whim of his lecturer. Rigid course structures lead to frustration and an alienation from what content there might be in a course.

In the assessment of marks the part played by the examiner may be greater than that played by the examinee as experimental data has shown that assessment by different examiners produces marks of considerable variability.

Exams also have their neurotic disabilities, as each year with increasing frequency more and more students suffer mental illnesses due to the strains put on them. Several years ago at A.N.U. it even had the effect of killing one student. The fear of "failure" is real and when analysed rather unnecessary. One has only failed to become a problem solving rat or a competitive social climber - one is still with any luck, unlike those who have pursued their studies diligently - a human being.

WORONI CALLS FOR THE ELIMINATION OF THE EXAM STRUCTURE AND A PLAN OF ACTION AGAINST THEM.

In our edition of 22nd February, 1971, we published an article headed "Ill-Health" which commented on the ANU Health Service and referred to Dr Furnass, Dr Wallner and Sister Sorby. Certain allegations were made against them which Woroni now acknowledges were unfounded. This newspaper unreservedly withdraws any criticism or imputation made against Drs. Furnass, Wallner and Sister Sorby and apologises to them.

lettersletters

COMRADE LANDY

Comrade Editor,

I've been in Indonesia a little over a week now. Thought I'd drop you a line to give my impressions to you of the political situation as I see it.

As you probably know the Communist Party (Partai Komunis Indonesia) was driven underground after elements of the party were heavily implicated in a coup d'etat in 1965. The party was also heavily involved in countless gruesome and macabre orgies which offended the sensibilities of a lot of Indonesians especially the religious - whether Muslim or Christian or other. Such things as Communist cadres killing the non-Communist parents, sexual orgies - in a country where religion forbids the holding of hands unless you're to be married! Anyway some youth elements were heavily implicated in the unsuccessful coup although they did manage to slice up the genitals of the country's most respected military leaders - and I mean respected! Hence the Party itself was implicated and became the subject of a massive pogrom in the countryside of Java and Bali. Probably a million people were exterminated in this pogrom.

The economic state of the nation is still suffering from the neglect and mismanagement of the late 50's and early 60's. People are very insecure in their lives. Millions literally don't know where the next meal will come from. Millions are unemployed and live in a state of abject despair.

The army-controlled government is trying to rebuild the economy, but is handicapped by such factors as a dearth of adequate management training for businessmen, lack of education for officials of government departments etc. There's a big push for expansion in the educational field - with the result that millions are now at school learning in overcrowded and underendowed conditions.

As a corollary of the above, corruption and a massive population rate of expansion form almost insurmountable factors for the success of most efforts to rebuild.

What more can I say? There's a General Election scheduled for July this year. The Communist Party and other former left-leaning Parties are banned and suppressed. The big interest in the Elections is whether the four Islamic Parties can collect enough support to form a majority in the Parliament (Dewan Perwakilan Rakyat or Council of the People's Representatives). If they do - and it's quite on the cards - they will move for the establishment of an Islamic state here. The crucial point in this regard is that with an Islamic state the 10 million or so non-Muslims - mostly Christians - become second-class citizens, subject to religious persecution; deprived of jobs as there aren't enough to satisfy the Islamic majority even. In

such an occurrence a civil war is more than likely! The army leaders have seen more than enough strife in Indonesia since the attainment of Independence in 1949. They don't want any more fratricidal bloodshed. Hence they've tried as much as they could to ensure that an Islamic majority does not eventuate. They'd like to see a "hung" Parliament which must depend on the will of the army representatives to operate. No-one really can forecast the results of the coming Election.

You might be titillated to know that I've seen a few peace and moratorium signs scribbled on the wall of a student eating place in Bandung! I speak freely of SDS here and my anti-war stance. Some of the students are definitely in agreement with our view of the world.

Fraternally
Greg Landy

SEXY

Dear Sir,

Regarding the sexual cartoons which have been appearing in "Woroni" - if they are intended simply to cater for a certain section of student taste then possibly they are hardly worth so much as a spit from students who find them an exhibition of sheer puerility on the editor's and cartoonists part.

But if the cartoons are in fact intended as an intellectual attack on censorship laws then I fail to see how variations of lavatory inscriptions can gain rational support for the concept of intellectual freedom or for that matter, indicate why in fact censorship laws should be loosened or abolished. Forgive me, if intellectual myopia has made me miss any superb intellectual implications from your artistry but I am afraid I still live with the rather quaint notion that values should be articulated through the vigorous functioning of the critical faculties and not left simply to the portrayal of the reproductive ones.

If there is yet more "depth" to the cartoon question, then how positively suspicious and ungracious to suggest that the editor and staff are luring the government to take court action while they themselves placidly depend on student funds to cover the court expenses (Oh, you have already consulted your own bank managers to foot the bills and they have agreed? Well then, everything is just fine. It is just that I hated the thought of having hard-won student money deposited irretrievably into government and private coffers you understand!)

If it is not too much of a hardship for you Mr Padgham, learn to extend a little bit of intelligence on behalf of the students whom you are supposed to represent.

B. Arowicz,
Watson.

More letters page 7.

Editor: Steve Padgham

Staff: Simon Byrne Bronwyn Cran

David Hawking
Toni Kelly
Anne Jones

Photographers: Bill (Moses) Jonson, Ian Crain

Business
Manager: Robert Somosi 492444

Contributors: Helen Watson
Nick Stokes

Andrew Bain

Typists: Pam, Brigid

DSP: Alison Richards

Printer: Maxwell Newton Pty. Ltd.

Woroni Staff



briefs

Former Woroni Editor Kel O'Neill was married on Saturday 29th May. Ten minutes before the appointed hour, he was rushing around Garran Hall after a pair of dinner-suit pants. He had left his own in Sydney!!!!

The Aquarius Festival of University Arts suffered a loss of about \$15,000. Despite this, the organisers are to be commended for the great Festival they put on, and AUS, for putting on something which directly benefits students.

The Students' Association presented its submission to the Australian Universities Commission at the beginning of May. Among other things, the submission calls for a Teaching Unit, an Arts Centre, a Dental Service, a part-time studies centre and increased subsidies to halls and colleges. The full submission will probably be printed in Woroni later this term.

The Third Universities Conference saw an Associate Professor from Broken Hill running around drunk, telling everyone to beware of "the hordes coming down from the North"!

ALP front bench, Rex Patterson is soon off to China. The envious one is his wife Eileen, who is the secretary to the Sports Union.

The AUS Education Conference was held in the games room at Garran Hall. One wonders what sort of education they gained there!!

The best junket of the year was surely the May Abschol Conference in Townsville.

The prize for second best must go to Mark Cunliffe. In order to appear on an ABC TV program in Sydney last week, he was given free first class air travel and a night's accommodation in a first-class motel. Keep at it, Mark.

The over-active SRC has recently produced a power diagram...showing who is what on the SRC!!

Problems with the Draft - Conscientious Objectors discussion groups in the Quarter Meeting House the 1st and 3rd Sunday of every month.

The smell of a possible academic fee rise in the air - a stench we can do without - Up the Arse of the Ruling Class!!!

Now that former editor Kel O'Neill is married, the current editor urges that his Orientation Week cover be put to good use.

The Festival demonstrations saw about 55 ACT people being arrested. The overwhelming number being from ANU with a fair sprinkling of SDS high school students.

education inequalities

The Students' Association is starting two projects in the area of education inequalities. These are a survey of schools in Canberra, and a scheme to help migrant children overcome language problems.

The survey of schools is part of a national A.U.S. survey designed to provide contrasts between good and bad schools. In Canberra, it is being conducted in conjunction with the A.C.T. Council of Parents and Citizens' Associations.

The survey will take the form of collecting facts on teacher turnover rates, educational aids, and other features of schools in Canberra. This will probably be combined with an in-depth survey of a particularly well-off Canberra High School.

The survey is meant to allow students to help by visiting schools. Provided that a number of students participate, meaningful results should be able to be obtained with only a small expenditure of time by the individual student.

The other project is a scheme to assist migrant children who have language difficulties. Under this scheme, students - particularly part-time students with families - would take children for outings or into their homes for weekends.

The idea behind the scheme is to place these children in an English-speaking environment where they will be encouraged to speak naturally.

The Education Officer of the Association (Mr Andrew Bain) told "Woroni" that both of these projects were dependent upon gaining student support. The Association has advertised for an Education Inequalities Officer, and it also wants individual students to participate in the projects.

Mr Bain said that students and other interested members of the University should contact him at the SRC Office in the Union Building.

verse maniacs

The last function of the ANU Poetry Society was a reading of Old Favourite Verse, held on May 5th in the Union Bar. Poems by Keats, Shelley, Donne, Shakespeare, Dylan Thomas and Lewis Carroll were among those effectively read by ANU personages. Towards the end of the evening, the readers called for requests from the audience and a free for all atmosphere ensued. This poetic "jam session" highlighted the evening and the reading concluded on a note of intimacy rarely seen at such functions.

The next reading will be a reading of Campus Poetry to be held on the 17th June or thereabouts. All writers of poetry on campus are respectfully invited to attend and read their work. Especially invited are those writers who have not previously read their poetry to an audience. If you are one of these and attended any of the poetry readings at the Arts Festival you will have some idea of what goes on. If you did not see any Arts Festival readings, no matter, all that happens at a poetry reading is the reading of poetry. Any person who wishes to read should contact Gerry Cohen, John Gluszyk or myself at 45 Campbell St. Ainslie as soon as possible. Would all those wishing to read please attend a preliminary get together of readers on Sunday 13th June, Upstairs Union at 2 pm.

Michael Murphy.

the mormontorium

For the first time since the crusades the militant arm of Christianity is asserting itself again. With resolution that makes them in every way worthy of the old Knights of Malta, two representatives of the infidel Canberra Moratorium Com-

mittee were ejected from the Church of Latter Day Saints on Sunday last when they handed out anti-war literature to members of the congregation. Spokesman for the Mormon Church, Mr Brian Townsend said they were ejected from the church 'with violence'. He also warned the Moratorium that if there were any similar incidents in the campaign leading up to the big Moratorium on June 30th, 'a few arms would be broken'. Infidels, and other lackeys of the pernicious doctrines of peace, freedom and equality, be warned. The revitalised arm of militant christianity is flexing its muscles. And do not plead as your excuse the fact that it is the mormons who take it upon themselves to come into your homes to press their beliefs upon you. That is the privilege of the 'elect'.

Students are also asked to note that the Church of Jesus Christ of Latter Day Saints (Mormons for short) are explicitly racist believing those without white skins are being punished by God for their sins - subsequently the Mormons conduct a form of Apartheid analogous to that of South Africa. Students interested in labour history should read how the same group judicially murdered the Wobblay (I.W.W.) Union organizer - Joe Hill - subject of Joan Baez's song.

Racists, Conservatives, Labour haters - the Mormons hold a place for you.

campus women's lib

The first general meeting of Women's Lib on campus was held last Thursday, being mainly concerned with thrashings over what the aims of the group are to be.

Women's Lib aims at 'Freeing Women in the community from the sex roles and subsequent secondary roles in society which they have been brainwashed into accepting by our culture'. It means accepting others as people and not thinking of them in terms of their sex. To achieve our aim of liberating women we must also strive for the liberation of males. Free our brothers!!! Women cannot be liberated until men accept them as such.

The on-campus group has been set up because the need has been felt for a group which would be of more interest to uni students than the current predominantly housewife and mother orientated off campus groups in Canberra. The uni group should be more concerned with the problems of the unmarried female in society than these groups are.

Future meetings will probably take the form of talks and/or discussions on the problems faced by women and people generally in the community. The meeting will be on Friday 11th June when a talk will be given by Daphne Gollan on 'Womens Lib and the Left' in Hayden-Allen Room 5 at 12.30.

letter and pill tax

TAX ON FRENCH LETTERS AND THE PILL - 27%

Did you know there is a 27% Sales Tax on contraceptives? Did you know that it is illegal to advertise contraceptives? What are you going to do about it?

On 18th June - you can go to Garema Place and sign our petitions. That's right - Garema Place - 18th June. Look for the stall with the Liberated Women behind it! Please come any time - we'll be there all day and the evening too.

NOTICE TO ALL YOUNG MEN

If you turn 20 between July 1st and December 31st this year then you are eligible to refuse to register for National Service during the next non-registration period. Failure to do so will lead to your participation in the Indo-China war and the continuation of the conscription system.

A target of at least 1000 non-registrations has been set for this coming June/July period. The penalty involved is a fine of \$40-\$200 but confidential National Service Department files show that up to December 31st 1970, only 1007 out of a total of more than 11,000 non-registrants had been prosecuted. This means that the chances of prosecution are less than those of being balloted into the army.

If you are willing to help end conscription for the Indo-China war, participate in the "Pledge of a Thousand" scheme by filling in the coupon below or sending a donation.

Nothing is binding or irreversible, and all names are confidential unless permission is otherwise granted.

You will be informed of the number of non-registrants reached prior to the non-registration period, and the final decision will be up to you.

PLEDGE OF A THOUSAND

I would like more information on draft resistance.

I intend not to register for National Service during the next non-registration period.

I enclose a donation of _____ towards this scheme.

Name: _____
(Surname) (Christian or other names)

Address: _____

Postcode: _____

Signature: _____ Date of birth: _____

Send to: 'D.R.U. Pledge Scheme' c/- S.R.C. Office. or Jack Waterford 30 Canning Street, Ainslie.....A.C.T.

MAY DAY OF RAGE

May 21 was a vital turning point for politically conscious ANU students. Take note — There is no such thing as the right to peacefully assemble or demonstrate even on our own campus. The ACT police have shown that they are prepared to use the Public Order (Protection of Persons and Property) Act 1971 to violently break up demonstrations. Demonstrators thus broken up are liable to physical injury and serve penalties in the courts.

The Day of Rage Against The War.

1. Tuesday Lunch Time; Meeting decided to leave decisions until Friday.

2. 11am Friday: A meeting on the Library Lawn to decide tactics of the march.

Tone of the meeting was moderate — those advocating occupations and violence to property shouted down. Program to march on National Service Building and then to the Southern side of the city approved by most at the meeting.

Overwhelming support for advocates of non-violence and non-provocation towards police and public.

3. 11.45 am March: About 1200 people march up University Avenue, round London Circuit and into Ainslie Avenue accompanied by police.

4. Outside National Service Offices: Students stopped outside the offices opposite a line of police. Many students sat down for about 5 minutes while the NLF Song and Dance Band performed (Flinders Uni.) Ed Jane said that physical interference in the bureaucratic process was the only way to end the war but the crowd reacted unfavourably and marched on.

5. March to Alinga Street. The march took a U turn at the bottom of Ainslie Avenue and marched chanting past Pan Am. Following a right turn into London Circuit the march moved down Petrie Street to Alinga Street opposite Garema Place.

The march paused opposite Garema Place and the front rows sat down and the police moved in and arrested Jack Waterford who was carrying a megaphone.

There was no visible reason for arrest — some said he had been arrested for incitement to riot — and the crowd was shocked.

When the crowd began shouting the other two who had been using megaphones were arrested — Rob Samosi and Chris Swinbank who was saying over the megaphone, "Keep Cool, Keep Cool! this is a peaceful demonstration."

6. The Reaction in Alings Street: Many marchers moved and sat down in front of the arrest wagon while others remained behind the van. At first the police simply lifted the students and put them on the footpath.

Following an attempt by a policeman to use a megaphone the police moved in a Department of the Interior Bus and proceeded to fill it with demonstrators. Arrested students did not resist and though many were treated roughly.

After about 30 arrests the demonstrators now quieter moved to Northbourne Avenue.



7. March to Treasury: Without incident the march moved across Commonwealth Avenue Bridge and turned left to be outside the treasury where there was a short stop to chant to the public servants.

The front of the march began to move straight on Southward but was called back to the Southern side of the building, when a demonstrator was arrested for handing out lollypops on the steps. A few more arrests occurred which were inexplicable to the demonstrators.

8. To Parliament House: As the march passed the Lobby restaurant and approached Parliament House another person with a megaphone was arrested.

Outside parliament House the marchers moved off the road. Those who had worked out a route from here had mostly been arrested and so there was some discussion in the middle of the crowd about the route back.

Some advocated a return via the defence department, a return direct across the bridge, a return via the US Embassy. During the discussion more random arrests were made.

When a student asked the reason for one of these arrests he was very brutally treated and had his head cut and was thrown in the van.

Without reaching any decision the march moved on when the police arrested someone at the back of the crowd.

9. 2.15 pm March Returns to the City: The subdued march moved quietly down King George Terrace and turned left to the Administrative building where a stop was made for watching servants. To this stage 56 arrests had been made.

The marchers were in general tired and after a short stop outside the National Library the march moved back to the city.

The march was almost silent and left one lane free all the way back to London Circuit. Marchers accepted a proposal to return to the police station to quietly protest at the unjustified arrests and to wait for the release of those arrested. After turning left into London Circuit, Renfrey Clarke and Helen Pringle were arrested for indecent language. At that stage the march was chanting 1,2,3,4. We don't want your f.ing war.

10. 3.10pm Outside the Police Station Knowles Place.

(Times in brackets are given by Canberra Times Reporter - P13 29/5/71) Demonstrators left the road and gathered about 400 strong between the plantation boxes in front of the police building.

The demonstrators stood talking amongst themselves not chanting and as far as most were concerned the demonstration was in effect over.

After the demonstrators had been 5 minutes in the square a student expressed the feelings of many — it was not intended to stay long and this was not an anti-police gathering he said. The police tactic of arresting the vocal leaders had made the group in front of the station quiet and with little fervour.

[3.20pm] Inspector Kent began to say something over the megaphone but gave up when students shouted in astonishment.

[3.23pm] Inspector Kent read section 8 (2) of the Public Order Bill and this time some students heard and understood. In the pause afterwards students conveyed to others what had just been read and informed the gathering that under the bill they now had fifteen minutes to disperse. A student urged the gathering not to be broken up by such unjust use of the repressive bill. He suggested that if everybody stayed probably few would be arrested and if they were it would be a marvellous illustration of the injustice of the Public Order Bill for all Australia to see.

[3.26] A stone which no body I have asked (policemen or demonstrators) saw thrown narrowly missed a police photographer and broke a first floor window.

This produced no reaction from the police — they were facing the other way and some comment from the demonstrators.

[3.28] According to the Canberra Times, Inspector Robinson said through a megaphone "You are warned again to move away..."

Then as everybody noticed the demonstrators were surrounded by a police cordon.

Police refused to let some students who wished to leave through.

Before [3.36] Inspector Kent said "This is a final warning - disperse" and in response to this many students moved to leave but they were con-fronted and arrested by the advancing police.

[3.36] The police arrested any they could grab and many demonstrators fled over the wall out onto the road in response to the kicking and punching by the police.

Those not arrested gathered on the footpath or on the road at the top University Avenue.

11. [3.40] Down University Avenue: Following another use of the megaphone the police having left those they arrested in the station charged, some with batons, after the demonstrators who ran until they crossed Marcus Clarke street. The police stopped on the city side of Marcus Clarke street.

After another pause the police pushed the students walking this time, to the other side of Childers Street.

After a pause the police again used the megaphone to urge us to move on. Students exclaimed in protest that they were on the University Campus and they had every right to be there and didn't want "pigs on campus".

Then a volley of about a dozen small missiles fell amongst the police in a single volley. The police then charged many with batons. Some police were on the library lawn.

Most students were arrested in the parking lots.

Some students were badly hit and kicked in this charge.

Some 30 odd students were arrested

More stones were thrown outside the Union.

The students moved back to the intersection following the police who had been called back.

Then the police charged again and pulled in more students. When they were called back this time the police moved back towards the police station followed by many students.

12. Result: Some 200 people arrested - 185 charged most under the Public Order Bill. Minor injuries to dozens of students and a few police.

What distinguished this demonstration was the deliberately provocative attitude of the police. From the start a deliberate policy was to arrest those whom the police thought were leaders - that is those with megaphones or those whom they recognised Jack Waterford, Chris Swinbank and Robert Somosi were the original arrests. In latter stages Bill Forster myself and others were especially picked out and had squads running for the specific purpose of catching us. Some of the provocation was described by other students.

Gary related how at 3.45 pm walked over to tall building looking for friends taking part in demo in front of cop shop. I found them and gave them the fruit I had brought for them. Just then a megaphone blasted "you have had your last chance to clear the area" and pigs came from every direction, one grabbing me by the arm and walking me into the cop shop."

Rae of ANU - I was sitting on the side of Alinga Street when two policemen approached me saying "We'll take this one, she'll do. As a result I was dragged into a bus. On the way to the bus, a flag which I was carrying was jammed against my neck by the policeman who was dragging me backwards by my neck. A policeman came up and said "Break her flag", so it was broken across my shoulder and throat. He then continued to drag me by the neck, despite the fact that in such a position I was unable to struggle and threw me into the bus."

Doug of ANU - I was arrested in the car-park between University Avenue and Canberra High, about 50 yards on the Union side of Childers St. I was running from the police charge, carrying the NLF flag over my shoulder, and was grabbed from behind without warning and half-strangled. I struggled briefly in an attempt to loosen the policemen's grip, whereupon the arresting constable summoned a colleague. The two of them proceeded to subdue me, both of them finally sitting on me and thumping me. A third policeman (so

far as I could see, either a sergeant or an inspector) then came up and informed me that if I was not prepared to come quietly, I would be carried. Without being given the chance to come quietly, I was picked up by three policemen and carried to the bus. At no stage during these proceedings was I informed that I was under arrest, and I was not called upon to stop before I was seized.

I was subsequently charged with causing an obstruction in University Avenue, although at the time of arrest I was about 20 yards from the roadway and moving. Half the people in my cell at the Woden Police Station had not been involved in the demonstration at all, but had been walking through the campus on their own occasions.

How do we prevent the waste of energy involved in the arrest of 190 people? It seems obvious that action in small groups avoiding the police is a safer form of action. Secondly if protesters stay in a tight knit group then they are less vulnerable to arrest. Most arrests were made on Friday while groups were scattering. Under the Public Order Bill certain forms of demonstration are more vulnerable than others. The sit-in as an organized demonstration - that is one well publicized and in view of the public - is most probably too dangerous to warrant its extensive use. Though the Canberra Times [22/5/71] feels sure that "The University demonstrators who are invading the public places of Canberra know very well that protest and dissent are accepted in this country" we must all be aware that in fact the Public Order Bill denies the right to peacefully assemble and petition. A renewal of liaison with police is only a very limited answer. Their permits are now useless and their powers too great.

Friday's demonstration again illustrated the hostility of most of the Australian press to dissent. If police take action towards a demonstration whether students retaliate or not make no difference to what most Australians will hear about it. To some students the philosophy of one student with a baton equals one pig with a baton is becoming increasingly sensible. The Times said "...the obscenities shouted in unison by girls and boys alike, the skilfully orchestrated harangues of the instigators, and the spineless cooperation of boys and girls in actions that might have had disastrous consequences can not be regarded as civilized behaviour. It was as though the tragedy of Kent State University had never happened."

The editor suggests that it is to be expected that if students behave in this uncivilized way the reaction by the establishments of law and order to a Kent State anti-war demonstration may be repeated here to indelibly teach us the evils of obscene language.

We need to change more than our involvement in the Vietnam war! Of course Canberra hasn't permanently become the scene of violent police repression. Friday's demonstration simply revealed the basic rottenness of many of the institutions of our society and showed us that in future the establishment has the power to suppress us again. Perhaps the establishment has found that dissent is effective and hence it can no longer be tolerated.

Julius Roe



THE PUBLIC ORDER ACT

"If you can point to any situation where there is no violence and no threat of violence, no invasion of property, no damage to any person or property, where this Act will apply, I will be very interested to hear it."

The Attorney-General, Mr Bowen reported Canberra Times, June 1, 1971.

It seems not only protestors who are unfamiliar with the Public Order Act, although the A-G may have reasons of his own for such misrepresentation. Those charged with obstructing Alinga St. on May 21 may be interested to hear from Mr Bowen.

In fact, this Act, through its entirely negative approach, will effectively stifle peaceful and "legitimate" exercise of the right of assembly in dissent. For example, a march through the streets may be tolerated by the police, but it walks the tight-rope of being considered unreasonable obstruction at any time, whereupon everyone is liable to arrest at police whim. And the offence is serious - three months gaol. From the point of view, he may be able to convince the middle-aged conservative magistrate that the obstruction was reasonable. But he may not. And anyway, the Act makes no provision for "reasonable" obstruction.

Perhaps, only perhaps, the Act does not forbid marches, but it certainly discourages them.

The negative aspect of the Act is seen again in the celebrated Section 8. In future an instruction under this section for a gathering to disperse can be issued at the whim of any sergeant. It is true that if you think the order was unjustified, you can wait around, be arrested and argue the matter in court. If you lose - six months gaol. If the sergeant prefers not to press the argument, he can drop the charge at any time. A rather unequal argument! And there is no other way of testing the order.

The Act goes beyond intimidating marches and restive assemblies. If, by yourself, you obstruct or contribute to the obstruction of passage of vehicles from private premises you may be liable to three months gaol. So don't park across driveways.

Trespass under the Act becomes, for the first time, a criminal offence, with a fine of \$100 or one months gaol. So don't knock on politicians' doors.

The Act provides a whole range of offences against protected persons and premises, and will make continuance of the anti-apartheid vigil risky. To toot, or urge tooting, against apartheid might well be harassment (three months gaol). Do not insult the Third Under-Secretary of the Nicaraguan Embassy (three months) try his wife. You must lower that "Racist Rugby is not Cricket" sign when the Ambassador or his underlings approach, else you may be deemed to be behaving in an offensive manner (three months).

And of course the racist escort vehicle is doomed.

Hopefully, however, we can look forward to some interesting situations. Lawyers could have a field day if two protected persons should have a fight, unless stymied by diplomatic immunity. You could try and remonstrate with an Anzac Day procession that was blocking your premises (penalty three months, and you may prosecute privately): If you should meet with violence you could then use such force as necessary to disperse the whole march (Sec 8.4). But if this requires more than twelve assistants, the march could equally disperse you. Whether the battle ensuing is legally sanctioned by Sec 8.4 would take some sorting out; meanwhile the police might limit it to 15 minutes with an order to disperse. But the form of the order in Sec 8 makes no provision for specifying which assembly, but gives added ground for each to disperse the other.

Actually this Act will be rarely used; under most Sections only the Deputy Crown Solicitor can authorise prosecution. This is arbitrary power indeed; normally a bad law can be exposed by requiring even-handed application, but not this one. That "safeguard" is one of the Act's worst features.

What to do about the Public Order Act

1. Be vocal - write to newspapers, MPs, the Council for Civil Liberties etc. There are a lot of people who will support us in a campaign - pitch in.
2. Help the defence of people arrested - Di Riddell (SRC office) will gladly accept contributions towards a fund that has been established.
3. If you have been arrested, you have a number of legal means to defend yourselves and at the same time foul up the prosecution and the courts for some time. By fighting your case vigorously, you will improve your chances of acquittal; and 120 cases, spread over say two hours each would make the courts reluctant to have you again. The defence fund committee intends to prepare a guide to court procedure for those who defend themselves.

Make sure the prosecution establishes everything required in your presence. In each trial they must prove that the obstruction was unreasonable, that the order to disperse was legal, that there was an assembly and several other quite arguable matters. Call witnesses on the peacefulness of the march, the absence of violence etc. By the 57th time the magistrate might be convinced.

Do demand full information from Inspector Kent under Sec 24.1 even if you don't want to know what they are going to say.

And for chrissake don't plead guilty.

BRIEFS

'Inside Out' the A.N.U. radio programme can be heard on Monday nights on 2CA at 11.30 pm.

DELOS is a fortnightly magazine which is published by the Family of Man from the Wayside Chapel in Sydney. It is relatively new publication but the quality and quantity are improving continuously. It is available from Bryan Havenhand c/o SRC Office or from the ABSCHOL Stall which is held on Thursdays in the Union which also sells a wide variety of literature, on Aboriginal Affairs.

URGENT
The National Tribal Council is holding its Annual Executive Meeting in Canberra on the long weekend of June and billets will be required for Friday, Saturday and Sunday nights with a couple staying over Monday night. There will be twenty delegates from all parts of Australia, five of whom are birds. If you can provide billets for all or some of the nights could you please notify Bryan Havenhand or leave a note in the Abschol box in the SRC Office. The delegates are willing to pay for board.

CHRISTIANS AND FORCE
— the theme of the next SCM Conference

- * if love gets you to want to protect people, and it also makes you unwilling to use force, aren't you in a dilemma?
- * Sort out your ideas on pacifists, conscientious objectors, governments, police, demonstrators.....

Enrich your weekend 2-4 July at the SCM Conference, Presbyterian Conference Centre, Cotter Road.

Pick up a form around the place, or see:
David Nash, E34, Bruce
Anne McLaren, A206, Ursula.
\$5 All Welcome.

On June 2, the President (Greg Macauley) and Education Vice-President (Ken Newcombe) of AUS met the Commonwealth Scholarships Board to discuss the AUS submission for changes in the scholarship schemes. They received a most favourable reaction and are hopeful that we will see changes later this year.

Two front-runners for the Vice-Chancellorship appear to be Professor Bruce Williams, presently Vice-Chancellor of Sydney University, and Professor Frank Fenner, Director of the John Curtin Medical School at the ANU.

The Union recently spent \$160 on a post-Arts Festival Party - despite the fact that they lost money on the Arts Festival.

The grief of the Greeks, Lambros "I'm a miser" Karavis has become treasurer of the ANU SRC. Woroni notes that this man is dictatorial and arch-conservative - Lambros has never been seen in student politics before and it is believed that he is rather ambitious - however he dislikes Woroni and Left-wingers - anyone with any experience in politics at ANU will realize that the possibility of the success of his ambition is almost non-existent, with his particular dislikes working against him. Lambros be warned!!!!!!

LETTERS cont'd

ZUBRZYCKI'S POINT

Dear Sir,
Mr Mark Cunliffe's article (Woroni May 3, 1971) charges the Department of Sociology with a "student overkill" because only 120 (actually 124) out of nearly 500 who applied were admitted this year to Sociology I. I wish Mr Cunliffe had the good journalistic sense and the courtesy to talk with me before rushing into print with unfounded charges. (At least, if he had come to talk to me about this whole matter he would have published my photograph, and not the picture of someone who looks rather like Dr. David Griffin of Burgmann College!)

The fact of "central importance" according to Mr Cunliffe was the decision of the Board of the School of General Studies to impose a quota of 120 on Sociology I enrolments in 1971 and to determine the procedure of selection. The size of the quota and the suggested selection procedure was first approved by the Faculty of Arts at its meeting on July 2, 1970. There are three elected student representatives on the Faculty and they did not oppose the measures I tabled at the meeting. After the SGS Board approved the quota and the method of selection the matter was reported to the University Council, of which Mr Cunliffe was a member. Surely if Mr Cunliffe was not happy about the proposed measures he could have said so at the Council meeting.

As soon as the decisions concerning the quota and the method of selection were taken by the Council I incorporated them in a circular dated July 27, 1970, a copy of which is attached. The circular was displayed on notice boards and given to all persons who enquired about Sociology I enrolment. No one wanted "to keep the masses in a vacuum".

The operation of a quota in Sociology I is, I believe, a sound academic principle at a time when the Department is slowly building up its staff. No one is keen to administer a quota with its agonising process of selection. But how would the Department, with an initial staff of two, cope with an enrolment of 500 undergraduates, plus continuing major commitments to 20 graduate students?

Members of the Department of Sociology, with full co-operation of the Liaison Committee, are now preparing an outline of what will be a Major and a combined Major in Sociology. The details of our new units will be sent to the Faculty of Arts for approval at its meeting on June 3 next. If Mr Cunliffe cares to call at my office, I will show him the information which will probably be printed in the 1972 Faculty Handbook.

J. Zubrzycki
Professor of Sociology

MONEY QUESTIONS

Dear Sir,
One hundred and one variations have been voiced regarding the hows and whys of the financial disaster of the Festival of Arts and the \$15,000 loss.

Who made the contracts? Under what conditions were the contracts made? Who agreed that AUS would underwrite any losses (if this is what was agreed) - and should not such pertinent matters concerning student funds have had the backing of general students feeling before such commitments were made? Presuming meal prices were quoted by Edgells or the Union, surely the responsible persons realized that the high cost of these meals were beyond the means of most students? Could one of the Committee members please give a thorough explanation of this calamity?

L. Lipscombe.

IMPORTANT NOTES

The glamour position of Woroni Editor falls vacant - small remuneration, lots of work, frustration, tears, copy etc. Become a Woroni Editor - apply to Mike Wright c/- ANU Students' Association.

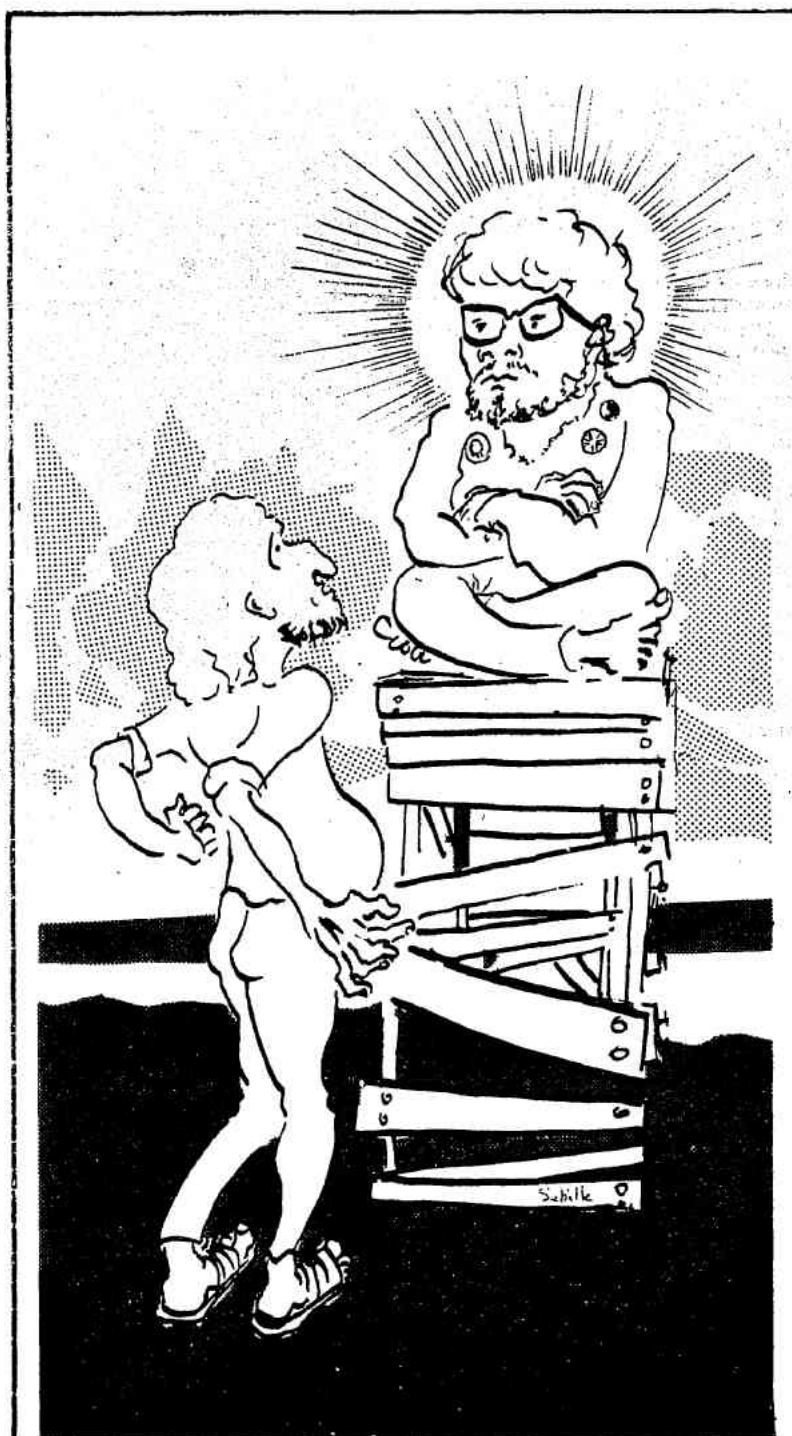
Bush Week Director or Directors are also needed - a satisfying job for men or women with enterprise - small remuneration. Apply to Malcolm Lamb c/- SRC Office.

A Students' Association General Meeting will be held in the Union on Thursday 17th June at 12.45 to discuss a motion relating to a student dental scheme. The motion reinforces the results of a survey held in 1970 on the question of a dental health scheme. The motion reads: "That the ANUSA support a Student Dental Scheme financed by a \$5.00 per head compulsory annual fee."

Nominations are called for Bush Week Director.

Bush Week, this year, is to be held July 22-23-24. Please hand in your nomination and ideas for the week's entertainment to the President ANUSA (Mike Wright) by Friday June 18.

The Cultural Affairs Committee will be holding elections from the 21st of June until the 25th inclusive. There are six positions to be filled by election. Each nominee must be proposed and seconded by members of the electorate, i.e. members of the ANU Students' Association, ANU Research Students' Association, or the ANU Staff Association. Nominations should be addressed to the "CAC ELECTIONS", SRC OFFICE, UNION BUILDING, and should arrive at the SRC Office by 5 o'clock on Friday the 18th June. The nominee must indicate his willingness to stand for the committee.



i know you told me what my convictions are but honestly Steve i forgot them. . . .

NOTES



MORE SCHOLARSHIPS DEMANDED

A universal system of scholarships for all students at Universities and Colleges of Advanced Education was called for by an education conference held at the ANU on 26 - 28 May.

The conference was organized by the Australian Union of Students. It met to discuss student financing and student-housing. Students attended from most universities and several colleges of Advanced Education.

The existing Commonwealth University Scholarship scheme was strongly attacked by the opening speaker, Dr Chris Selby-Smith of the ANU. He criticised the scheme for failing to achieve the desired social goals, and for paying insufficient regard to real need. He attacked the lack of a conscious resource policy by the Federal Government in its system of financial assistance to students.

The present scholarship scheme also tends to treat student and parents as a single entity, said Dr Selby-Smith. This is often not the true situation leading to severe financial problems for many students.

Dr Selby-Smith proposed the introduction of a loans scheme additional to grants. This scheme would be self-financing. Social workers and others on small incomes after graduation would be required to repay less than those

who enter a more financially rewarding occupation.

The introduction of a student loans scheme before the extension of the existing scholarship scheme in scope and value was rejected out of hand by the conference. Many students were fearful that a loans scheme would be used by the government to avoid having to increase scholarships and abolish tuition fees.

It was pointed out by Mr W.J. Weeden, formerly assistant Secretary in the Department of Education & Science, that it would cost the Government less to give all University students scholarships than it would to abolish university fees.

The retention of University fees was advocated by Mr Geoff Brennan, Lecturer in Accounting at the ANU. He proposed that fees be increased. The resulting revenue would be used to make available a more savagely means-tested scholarship system.

This proposal would enable greater discrimination between those who can afford the costs of tertiary education and those who cannot.

The use of a strictly cost-benefit analysis to evaluate tertiary education was however, strongly condemned by those attending the conference. The students emphasized the problems of assessing educational benefits in economic terms.

The conference agreed that the best system of student financing would be the extension of Commonwealth Scholarships to all tertiary students. The scholarships would be based on a realistic means test which could extend to tuition fees.

A loans scheme could complement this, but it must be only additional to a universal scholarships scheme.

On the last day of the conference, delegates inspected the new student residence at the Canberra College of Advanced Education. They were also shown the plans of the new ANU student residence. This is to open in 1973 with rooms costing \$8 per week, and small kitchen facilities provided for self-use.

The flexible and imaginative plan of the new ANU residence was commended. The concept of non-collegiate housing was also strongly endorsed by the conference.

LIBRARY CHANGES

Several changes in the operation of the Library are to be introduced following representations made by the Education Officer of the Students' Association.

The most significant of these changes is an alteration in the opening hours of the General Studies Library. This year it will open late on both Saturday and Sunday evenings from the very beginning of third term. From next year, it will open late on Sunday evenings instead of on Saturday.

These changes flow directly from a strong student preference expressed in the Library survey last year.

The Menzies building is also to change its opening hours. It will now open from 10 am to 5 pm on Saturdays, instead of closing at noon. This will be coupled with an earlier closing on weeknights at 10 pm.

The water coolers in the General Studies Library are being replaced. As this model has proved unsatisfactory, enquiries are being made about the possibility of installing the same type as is available in the Union building.

Computerised lists of reserve desk books will soon be available in the Library. These are designed to assist efficient use of the reserve desk. They should help remove the inconsistencies which sometimes occur between entries in the general catalogue and the reserve desk catalogue. Any contradictions which do arise should be promptly brought to the attention of the Library staff.

Cheaper photocopying is under continuous investigation, but there are legal difficulties. The Library is also looking into the possibility of opening of an evening during February, by staggering opening hours.

BULL SHEET

— important dates

Thursday
8.00 pm Newman Society
Professor Basham (Asian Civilisation)
(Mans Outlook on the World - East and West)
Ursula Library 8.00
Coffee afterwards

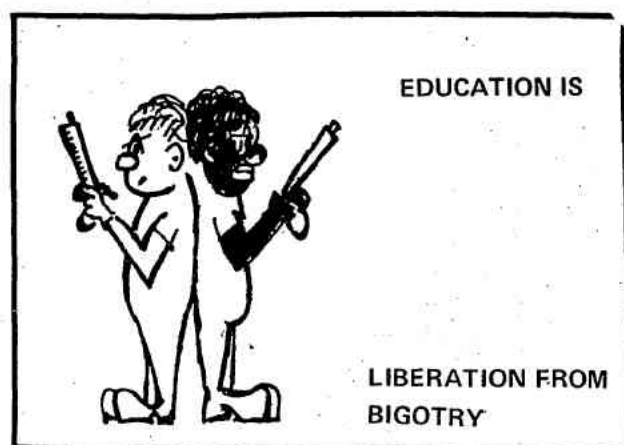
Sunday 13th
12.00 noon
Malindo State Party
Dr Soebardi's
25 Brooks St., Macquarie. Tickets 25c

BEHIND THE BULL

For more detailed information of all events happening this week at Uni., get a copy of Bullsheet, out Monday night. Copies available from Union, Library and all Colleges.

If you want anything advertised bring the information to the SRC Office.

Michael Marks
Publicity Officer SRC



From 'Niluidat', the Students Newspaper of the University of Papua New Guinea....May edition.

"...the black man should no longer be confronted by the dilemma, turn white or disappear; but he should be able to take cognizance of a possibility of existence....Overnight the Negro has been given two frames of reference...His metaphysics, or less pretentiously, his customs and the sources on which they were based, were wiped out because they were in conflict with a civilization that he did not know and that imposed itself on him." Frantz Fanon, "Black Skin, White Masks."

The most popular (if misinformed) impressions of Black Power are those conjured up by the news media operation out of America - ghetto bred black racialism, tear-gas, murder - and centred around the idea of violence.

The newly formed Niugini Black Power group finds it is operating under the shadow of these popular impressions. However, they say, a more than superficial look at their aims and ideas will prove that there are no grounds for these prejudices. In fact their ideas are based more on the Fanon-inspired African negritude movement and is pro-black, rather than anti-white. The group has been formed now for about six months, and although it still has only twelve official members they claim a fairly wide-spread support from students and some outside the University.

The following is an interview with Black Power spokesman, Leo Hannett.

LEO: "Our main philosophy is that we have to redeem the identity of the black man, make him proud of himself. Black power by its very nature seeks to question the criteria by which the black man here judges himself and his surroundings.

"This search for identity is made necessary by our present position - completely surrounded politically and in various other fields, by norms and value judgments imposed from outside. We seem to have lost our own sense of pride - we use foreign values to judge and usually condemn ourselves. We even condemn the very basis of our identity - the foundation of the cultural life of our people - there are some things there to be condemned, but we lack a critical attitude about what is positive or negative about our values. We've been emasculated by colonialism and the foreign elements in the country.

Some people argue that Black Power betrays our inferiority complex - so that we have to boast of our blackness - but the nature of our position means we have to assert ourselves to make any headway at all. Niugini's present political state makes Black Power an essential part of nation building - in a sense self-knowledge is the foundation of nationalism. You have to be able to bargain politically from a basis of knowing who you are, otherwise nationalism is an empty paper declaration."

Q: So far this is pretty theoretical. What sort of practical role do you think Black Power can play in Niugini politics?

LEO: "By asserting the black man's identity we bring to the consciousness of politicians how they should make their decisions. For example the House of Assembly should be aware of the manoeuvrings of sections not really interested in Niugini nationalism. Like Compass - their divide and conquer philosophy - they're a very strong erosive element in the House. They spend their time in futile debates and not pursuing basic national problems.

We try to act as a gaffly - voicing our views - particularly in the field of economics. Niuginians generally don't seem to understand that international powers like CRA are not only economic powers but also political powers in that they can exert tremendous political pressure on policy making. On our own terms we could negotiate with concerns like CRA, not satisfied with their crumbs, but on an equal basis. The black man must judge himself by his own values.

Q: What means can you use to circulate these ideas?

LEO: "We're a small and not very powerful group. We have to rely on the normal channels - press, public forums etc. Our members are very conscious of the need to assert themselves publicly and express their views. We're trying to publish our own paper - we hope it will carry opinions that black people

can't express elsewhere without being censored.

"We want to address ourselves mainly to black people. Many people think we want to bring disharmony and disturbances to the territory as in America but this is a negative and naive way to look at our aims. It betrays a mind very much subservient to the colonial way of thinking.

Q: Do you have a program worked out for Black Power's activity?

LEO: We have a step by step plan. First we fight on the psychological level - we try to grapple with the minds of our people who are enslaved by the colonial inferiority complex. In terms of tactics this has meant consciously polarising the student body over certain issues to get a dialogue going, some sort of forum for ideas.

Then we can come to a real dialogue where we take a positive look into ourselves - think of how to build up our own values and make other people realise them.

The next step is generating enthusiasm for these values. Here we are limited because of our size - we can't take any real exemplary action. The task of nation-building should be based on the values we've discovered in ourselves and it has to take place on all levels - religion included. We have to ask where Christianity is relevant to our values and how we can use it best.

Q: How much are your ideas based on American and African theories of Black Power?

LEO: We have been influenced by U.S. Black Power ideology and the African

negritude philosophy, however we're not enslaved by them. We've utilised the basic concepts of the black man's struggle and localised them to our own needs and aspirations. All black men suffer basically the same sort of treatment from the ruling white races and we have to see ourselves as an exploited race. We stand in solidarity with all black people - I believe we have to exert ourselves as a world-wide ethnic group to make any impact.

Q: Could N.G. ever be in the American position where violence seems the only way for the negro to assert himself?

LEO: I can't predict that. Violence must be seen as a product of lack of understanding between groups, or the obstinacy of one group towards the aspirations of the other. Black Power doesn't aspire to be violent - violence is an accidental thing that comes when you're frustrated in seeking your own identity. As long as the white man in his ethnocentric prejudice refuses to judge us on the same basis as himself and stuffs us with his crumbs, it will be necessary for the black man to use whatever forces available to get what he wants. This means using all legal channels first, but violence could be unavoidable.

But Black Power isn't really directed towards the white man at all. It is directed towards black awareness of our own dignity. It is a false image of Black Power that is anti-white. The whites know who they are and they maintain their status. As Malcolm X said, Black Power is a thing that the white man can't initiate or propagate and therefore won't tolerate for black consumption."



ACTION

ON

APARTHEID

Wednesday May 19 was an important day in two senses. Firstly because it saw Australia's biggest ever demonstration against apartheid and more ominously because it was the first day on which the infamous Public Order legislation was enforced.

The demonstration began when about 2,000 students gathered at the Union for a loosely organised march on the Embassy. It was decided to occupy the streets and to block traffic. The police were clearly surprised by the size of the march and failed miserably in two attempts to clear Commonwealth Avenue Bridge. The police then retreated to the Embassy which had already been evacuated by its racist inmates.

At the Embassy there was an appalling lack of co-ordination and lack of a firm mass resolve to enter the Embassy grounds. The racist domain was guarded by only 80 police who could not have held back a determined crowd. As it was the siege dragged on for 90 minutes during which time 24 people summoned up enough courage to jump the Embassy fence. Quite predictably they were arrested and bundled into a Department of Interior Bus. Violence resulted when several hundred people sat down in front of the bus and a paddy wagon. Without giving any warning, the police did not hesitate to use violence in clearing a path for the vehicles. Many were injured when thrown onto the roadway and three students and a policeman were taken to hospital.

18 of the 24 arrested were charged under the Public Order Act with trespass on protected grounds. Among them was Michael Wright, President of the ANU Students' Association. The Fuhrer of the ANU Anti-Apartheid Committee, Chris Swinbank, avoided arrest. Those who pleaded guilty were fined \$50 by Magistrate Dobson who said he was inflicting this "minimum" penalty only because the defendants were not aware of the harsh provisions of the Act when they committed their crimes."

The demonstration received considerable national and international publicity although its effect on the people of Canberra was undoubtedly to lose support for the anti-apartheid cause.

The vigil outside the Embassy is still continuing for 24 hours a day once more help is needed as winter settles in. Those willing to help can see Chris Swinbank, Tim Morris or Julian Lesley in Bruce Hall.

The Springbok's "projected" Canberra game is on July 21 and plans are already in hand to give the racist footballers a trying time. If you have any novel ideas on disrupting rugby, don't tell too many people, but just go quietly in your preparations.

GIVE RACISTS NO REST

Timothy Morris.

NIUGINI BLACK POWER

by Jean Gollan.



ABSCHOL CONFERENCE

The feeling of solidarity and purposefulness at the recent Abschol conference in Townsville was tremendous for two reasons. Everyone had travelled so far to attend the conference which centred around a particular issue, the Queensland Aborigines and Torres Strait Islanders Act. This Act is one of the worst white problems the Aborigines have ever come across. It is the result of white paternalistic colonialism which not only emanates from the colonial capital, Brisbane but can be smelt right through the North. The Federal Council for the Advancement of Aborigines and Torres Strait Islanders (F.C.A.A.T.S.I.) Conference was held in Townsville in Easter for the same purpose, to highlight this iniquitous piece of legislation.

Before the Conference really got under way, Monash Abschol suggested that all motions should be action motions and this set the tone for the rest of discussion. Abschol has committed itself financially, morally and otherwise, any possible takeover by the local Aborigines of Palm Island and also to support the mobilisation by the National Tribal Council (N.T.C.) of local populations, when the nine altered points, which will supposedly 'liberalise' the Act, pass through the Queensland Parliament. Townsville is one of the main centres of black dissent against the Queensland Act, and this dissent is going to grow more frustrated and more angry the longer this damned Act perpetrates white colonialism. White Australians are going to have to undergo a painful awakening over our relations with our Black Australian brothers. **WHITE DOES NOT MEAN RIGHT!** The twenty-two Abschol groups which now exist are going to work much more closely with the National Tribal Council than with FCAATSU which has a white vote whereas NTC voting rights are restricted to blacks.

A speaker from Opal (One People of Australia League, to which Neville Bonner belongs) spoke to the Conference and although their policy on land rights is very similar to Abschol's, the rest of their policy smells of paternalism, the executive is dominated by welfare officers. Their basic philosophy runs like this, "The Aborigines aren't ready for responsibility yet, but one day, some day, when they are grown up enough to accept it then, in true white man fashion (we know what is best) we will consider giving it to them." (The cynicism is mine). Opal, by its very name gives itself away, it wants either whites to become blacks, or blacks to become nice middle-class whites and I think the latter is upper most in their minds. It ignores the culture and whole concept of life which is held by the Aborigines.

Opal takes a evolutionary line while the Conference took the only realistic line, and that is for a revolutionary change in the concept and management of Aboriginal Affairs, not only in Queensland but in all States. After the Opal spokesman's talk one local Aborigine commented, "How long do we have to wait?"

AND THIS IS THE WHOLE CRUX OF THE MATTER.

ANU Abschol was accused of staging a Federal take over as both elected national officers are at ANU, namely the National Abschol Research Officer (Caroline Le Courteur) and National Abschol Fields Trips Officer (Bryan Havenhand - myself).

Bryan Havenhand.



**the Aborigine
belongs to the
land
the land doesn't
belong to the
Aborigines**

**G
O
V
E**



On the last day of last term (Friday 7th May) 3 Yirrkala men came to ANU to talk about Land Rights. They were Roy Marika and Daymbalipu Mununggurr—tribal elders and Village Councillors, who represented their people in the court case against Nabalco Consortium and the Commonwealth Government — and Wulaybuma Wunungmurra, who translated for them.

The Yirrkalas are proud and dignified people, determined to preserve their very vital culture. Any Aborigine who breaks the tribal law is still punished according to tradition. The songs and dances are still practised and the young men initiated. Polygamy is flourishing, because they are trying to build up their numbers to help ward off the threat to their survival as a tribe. For this reason, too, half-castes are seen as a threat, and also they are despised because they possess "no culture".

It is a month since they lost the legal battle for the land. They lost because our law does not recognise their law. As Justice Blackburn said, "The doctrine that communal native land title, where proved to exist, must be recognised, does not form and never has formed any part of the law of Australia."

As Roy Marika said, "We respect the culture and laws of the white people. We ask them to respect our laws. they just cannot understand our relationship to the land." An insidious effect of this disregard for the Aborigines law is that it is breaking down the traditional tribal authority of the elders and so undermining the whole culture, which is preserved and transmitted by the elders.

The Aborigines were bound to lose. Frank Purcell, their lawyer, says that the Commonwealth Government would undoubtedly have legislated to expropriate the land for mining if it had lost the case.

Why? Well, Nabalco Consortium has shareholders like Swiss Aluminium Ltd (the major shareholder) CSR, AMP, CBC Bank, Bank of NSW Elder Smith Goldsbrough Mort Ltd., Mt Morgan Ltd., MLC Assurance Co. Ltd., and Pelco Wallsend Investments Ltd.

These companies possess the finance and the social contacts to wield a great deal of influence of Governments and Government Departments, — especially given the Governments eagerness for foreign investment, for "progress", for a continued rise in the G.N.P.

Moreover, Pastoralist Companies wield direct influence on the Government through the Country Party. If the Yirrkala had won, other Aboriginal groups might well have successfully taken their land rights claims to court and then what would happen to the pastoralists' "land"? The Gurindji might have won title to Wattie Creek after all.

(The Government provided most of the money for the Aborigines to contest this case, because they considered it a "test case". In other words, they're unlikely to help out financially again).

The main reason why the Aborigines were bound to lose is MONEY. Nabalco Consortium was spending \$310 million (ten times the total the Federal Government spent on all Aborigines last year!) to develop bauxite deposits worth \$1200 million. Money for the Companies

and for the Government (with a consolation prize to the Aborigines of a loan fund worth \$2 million a year.)

Peanuts — but it saves the white conscience. Human values are irrelevant because they're not worth money. Justice Blackburn said, "The claims had not been shown to have a significant economic relationship to the land [which is very dubious], tho's the spiritual relationship was well-proven". He altered the "philosophical justification" that "the human race had a duty and a right to develop the earth's resources - the more advanced peoples were therefore justified in dispossessing, if necessary, the less advanced..." (It's racist, but it's the way European Australians think).

How did the Government react to the court's decision? Not by giving land rights — no fear. Instead, McMahon is going to set up a commission of ministers to think about nice charitable things like "ensuing that, subject to the requirements of national development." Aborigines on reserves will have the opportunity to "participate effectively" in mineral developments. Aborigines will be able to lease land; and areas associated with hunting, foraging, recreation, or of religious significance will be "protected".

It's not what the people want. The Aborigines want to own their land. They want power over their own affairs. Roy Marika: "We want control over our land — to say where they can mine and where they cannot". "We want our sacred area preserved. Already there has been damage to our sacred land, rocks trees and mountains" (so the governments assurances amount to nothing).

"We want \$20,000 p.a. in royalties" (the same as the Groote Eyelandt people receive) "We don't want to be told how to spend the money. We want our village Council to decide this". Being able to borrow money isn't the same as owning it.

There is nothing they need more than to keep their sense of dignity, nothing they need less than handouts.

The Aborigines are at present powerless to protect their sacred sites, and ineffective in dealing in white trouble makers, since they have no choice in who enters or leaves Yirrkala. The Government has consistently tried to destroy the authority of the elders. The Village Council fought to prevent liquor being brought into Gove. The Government decided otherwise. Roy Marika's sad comment: "Because Aborigines can get beer there have been many fights, and trouble between white men and our girls." Many of the people can only hold jobs for a few weeks because they get drunk...Of course, the profits go to white men.

"To the Aborigines, the spiritual association" with the land is far more important than what can be got from the land. The culture, the skills, the songs and dances are associated with the land and without it they will die... "We were civilised...we lived in communities, not as individuals."

"We do not want to be like leaves blown in the wind, with no permanent home. We want a home, and land where we can raise our families, do something for the future generations." That was Roy's message to ANU

Daymbalipu said: "We would like to settle this peacefully...let us share everything we have and be fair. We have our own culture. We are fighting like this because we want to keep it as long as we can. We have lost the case but not our hope. We will fight until we win."

If they lose, the loss will be ours, too. We can learn a lot from them — about living as somunities rather than as isolated individuals and self-enclosed family groups, about sharing, about placing human values before economic values.

For the last word, James Gairrully a young and impressive Yirrkala man: "Land is the Aborigines foundation, his structure, his history...that on which we can stand and be proud to be Aborigines. Land binds the Aboriginal people together as a whole...Land is the only thing that as a people we own. If the structure is destroyed then we as a people are finished...the people become lost. If you destroy a culture it cannot be replaced...this is the worst and final thing that can happen to us.

"We want to have our own land, managing our own affairs, living free".

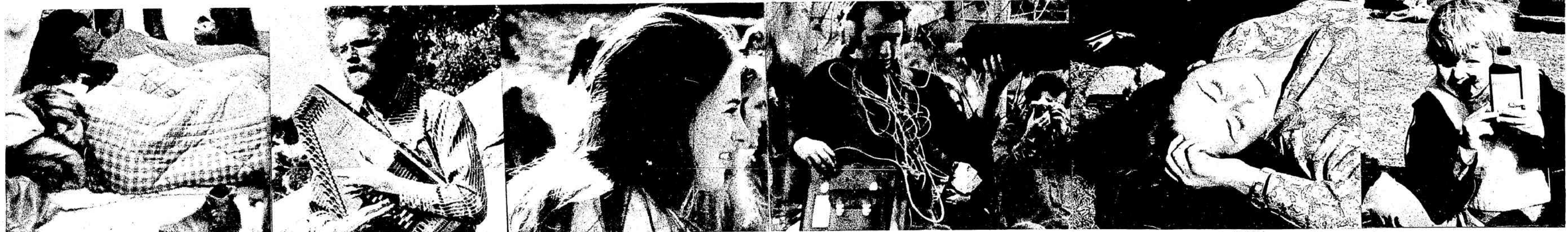
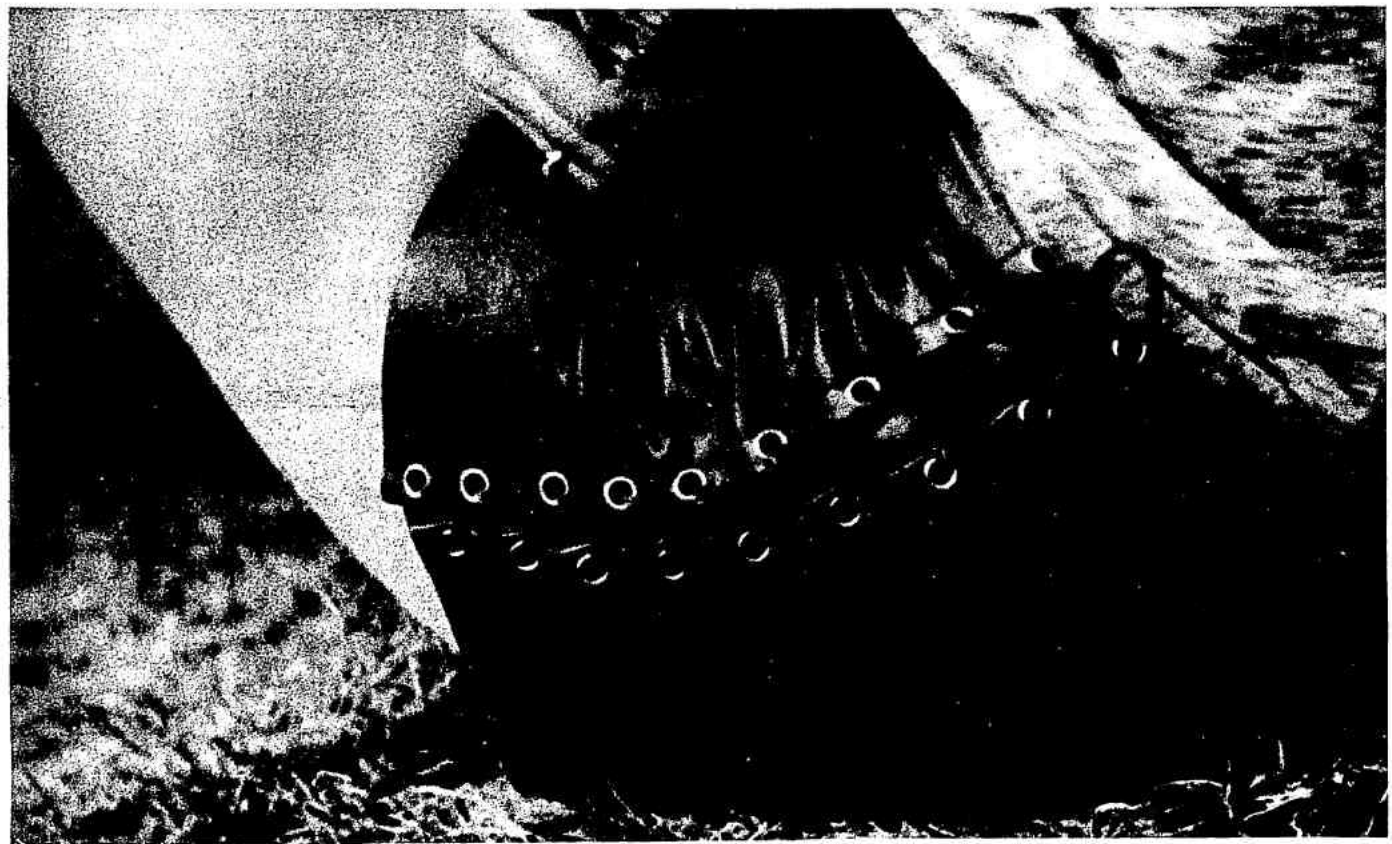


Photography

Ian Crain



ACQUARIUS
FESTIVAL OF
UNIVERSITY ARTS
ANU, CANBERRA
15-22 MAY 1971



OBSCENE



HELP OUR GUARDIAN OF MORALITY *** WORONI ***

STAMP OUT ALL OBSCENE PUBLICATIONS AND INDECENT ACTS!!!

SUCH AS

Australian involvement in Vietnam

The National Service Act - Draft Cards - the SEATO Treaty - RSL - the ANZUS Treaty - the F111 Contract - the Penal Clauses - DLP - the Obscene Publications Act - Hansard - Etc., Etc., Etc...

The PEACE AND FREEDOM MOVEMENT

FIGHT AGAINST OBSCENE PUBLICATIONS AND INDECENT ACTS!!

KEEP AUSTRALIA PURE AUSTRALIAN UNIVERSITIES CONFERENCE

The stark contrasts in opinion between those attending stand out clearly as the major feature of the Third Universities Conference.

This conference, probably the last of its kind, was held at the University of N.S.W. on May 19-21. Nearly 200 students, staff, Vice-Chancellors, Administrators, and members of University Government Bodies attended from throughout Australia.

The conference theme was "The Australian University in the 1970's". Although the divisions were usually not on staff-student lines, there was strong disagreement on many major issues of university development. Where this was most obvious was on the discussion of the role of the University.

The opening speakers called for a change in the orientation of Australian Universities. They wanted to see strict restrictions on admission to university, a raising of standards, and more emphasis on research. They also wished the Universities to be the intellectual partner to the newly-developing colleges of advanced education.

This view was strongly attacked by most speakers. Many saw it as an intellectually elitist concept unbefitting the social ideals which we hold and which universities should support. Some were also fearful that it would result in the university becoming even more remote from society.

Most delegates also seemed to believe that the differences between universities and colleges of advanced education would be ones of emphasis, rather than

there being clear distinctions.

The social role of the university was not left unquestioned. Whereas Partridge wanted 'disinterested' inquiry within universities, Professor Brett insisted in his paper that universities consider the social implications of their activities.

Brett therefore believed that:

1. The student should be made aware of "the ethical and human implications of what he is doing."
2. Research work should ensure that it does not "cut across fundamental human decencies", e.g. research designed to promote the successful waging of war.

This call for social responsibility within universities seemed to be generally accepted. The issue of 'social relevance' of courses and research brought less agreement, with the students proving to be the strongest proponents of this line. Yet the students were the only ones who argued that universities should accept an active social or political role in society.

'The rounded man' was a phrase bandied around the conference, and it was generally agreed that students in universities should receive a broad education. They should also be taught in a manner which would develop flexible, enquiring and critical minds.

This fine statement of ideals was not accompanied by any consideration of how to realise these objectives. It is a sorry state indeed when three days devoted to discussion of "The Australian Universities in the 1970's" did not include any debate on how the university should

effect its role once this was decided on. Teaching and learning within universities was ignored. Partly because of this, the conference failed to produce anything of significance. It was instead an aimless, though enjoyable, three days.

Part-time students, external students, and continuing education were jointly given nearly a day's deliberation. This proved to be mainly a hobby-horse parade, with nobody prepared to oppose (at least by speaking) these three types of study within universities.

Part-time and external study were fully endorsed by those at the session, though full-time study was generally considered to be preferable. Nobody said why they believed in the latter, except for one reference to the advantages in conducting a love-life!

At the same time, most people seemed to realise that part-time and external students require special attention if they are to be successfully taught. This is something deserving of action here at ANU.

Sporadic but vocal reference was made by several students, and by one or two staff members, to social inequality in gaining admittance to universities. Many saw this as irrelevant; those who did not failed to show a relevant and practical program of action.

Sparks flew for only the second time during the final session on university government. In opening the conference the Vice-Chancellor of Newcastle University (Prof. Auchmuty) had referred to the need to maintain "a clear distinction between master and student."

Goaded by this and a similarly con-

temptuous comment by Partridge, the students launched a bitter attack on 'token representation in universities. They also argued for wider involvement of the whole campus in university government. In the process, the issue of what structure the government of the university should take was mostly ignored.

The conference was thus only a talking-shop. No recommendations emerged, many of the real issues (e.g. teaching) were ignored, and much of the debate was too general and hence aimless. It was also disturbing to see many Vice-Chancellors and others fail to contribute where they could have, and especially where their views were vital to the discussion and had not been publicly expressed.

But this is not indicative of a complete waste of time. Personal contacts were made or strengthened. Ideas were obtained or reinforced by some people there. The elitist view of the university advocated by Partridge et al was effectively discredited.

The responsible, vocal contributions of the many students there also presented an undeniable proof of the responsible role which students can play within universities. Most delegates seemed to appreciate, and even often agree with, the views put forward by the students.

This, if anything, was probably the major outcome of this conference.

Andrew Bain.

"From personal and religious beliefs I consider abortions an unacceptable form of population control. Further, unrestricted abortion policies, or abortion on demand, I cannot square with my personal belief in the sanctity of human life - including the life of the yet unborn. For, surely, the unborn have rights also, recognized in law, recognized even in principles expounded by the United Nations."

- Richard Nixon, San Clemente, April 3, 1971.

Good Citizen: Sir, I want to congratulate you for coming out on April 3 for the sanctity of human life, including the life of the yet unborn. That took a lot of courage, especially in light of the November election results.

Our Leader: Well, thank you. I know I could have done the popular thing, of course, and come out against the sanctity of human life. But frankly I'd rather be a one term President than take an easy position like that. After all, I have got my conscience to deal with, as well as the electorate.

Citizen: Your conscience, sir, is a marvel to us all.

Our Leader: Thank you.

Citizen: I wonder if I may ask you a question having to do with Lt. Calley and his conviction for killing twenty-two Vietnamese civilians at My Lai.

Our Leader: Certainly. I suppose you are bringing that up as another example of my refusal to do the popular thing.

Citizen: How's that, sir?

Our Leader: Well, in the wake of the public outcry against that conviction, the popular thing - the most popular thing by far - would have been for me, as Commander-in-Chief, to have convicted the twenty-two civilians of conspiracy to murder Lt. Calley. But if you read your papers, you'll see I refused to do that, and chose only to review the question of his guilt, and not theirs. As I said, I'd rather be a one-term President. And may I make one thing more perfectly clear, while we're on the subject of Vietnam? I am not going to interfere in the internal affairs of another country. If President Thieu has sufficient evidence and wishes to try those twenty-two My Lai villagers posthumously, according to some Vietnamese law having to do with ancestor worship, that is his business. But I assure you, I in no way intend to interfere with the workings of the Vietnamese system of justice. I think President Thieu, and the duly elected Saigon officials, can "hack" it alone in the law and order department.

Citizen: Sir, the question that's been troubling me is this. Inasmuch as I share your belief in the sanctity of human life.....

Our Leader: Good for you.

Citizen: Thank you, sir. But inasmuch as I feel as you do about the unborn, I am seriously troubled by the possibility that Lt. Calley may have committed an abortion. I hate to say this, sir, but I am seriously troubled when I think that one of those twenty-two Vietnamese civilians Lt. Calley killed may have been a pregnant woman.

Our Leader: Now just one minute. We have a tradition in the courts of this land that a man is innocent until he is proven guilty. There were babies in that ditch at My Lai, and we know there were women of all ages, but I have not seen a single document that suggests the ditch at My Lai contained a pregnant woman.

Citizen: But what if, sir - what if one of the twenty-two was a pregnant woman? Suppose that were to come to light in your judicial review of the lieutenant's conviction. In that you personally believe in the sanctity of human life, including the life of the yet unborn, couldn't such a fact seriously prejudice you against Lt. Calley's appeal? I have to admit that as an opponent of abortion, it would have a profound effect upon me.

Our Leader: Well, it's very honest of you to admit it. But as a trained lawyer, I think I might be able to go at the matter in a somewhat less emotional manner. First off, I would have to ask whether Lt. Calley was aware of the fact that the woman in question was pregnant before he killed her. Clearly, if she was not yet "showing", I think you would in all fairness have to conclude that the lieutenant could have had no knowledge of her pregnancy, and thus, in no sense of the word, would he have committed an abortion.

Citizen: What if she told him she was pregnant?



IMAGINARY CONVERSATION WITH OUR LEADER

by Philip Roth

Citizen: What if she told him she was pregnant?

Our Leader: Good question. She might indeed have tried to tell him. But in that Lt. Calley is an American who speaks only English, and the My Lai villager is a Vietnamese who speaks only Vietnamese, there could have been no possible means of verbal communication. And as for sign language, I don't believe we can hang a man for failing to understand what must surely have been the gestures of a hysterical, if not deranged, woman.

Citizen: No, that wouldn't be fair, would it?

Our Leader: In short then, if the woman was not "showing", Lt. Calley could not be said to have engaged in an unacceptable form of population control, and it would be possible for me to square what he did with my personal belief in the sanctity of human life, including the life of the yet unborn.

Citizen: But, sir, what if she was "showing"?

Our Leader: Well then, as good lawyers we would have to ask another question. Namely: did Lt. Calley believe the woman to be pregnant, or did he, mistakenly, in the heat of the moment, assume she was just stout? It's all well and good for us to be Monday Morning My Lai Quarterbacks, but there's a war going on out there, and you cannot always expect an officer rounding up unarmed civilians to be able to distinguish between an ordinary fat Vietnamese woman and one who is in the middle, or even the late, stages of pregnancy. If the pregnant ones would wear maternity clothes, of course, that would be a great help to our boys. But in that they don't, in that they all of them seem to go around all day in their pyjamas, it is almost impossible to tell the men from the women, let alone the pregnant from the barren.

Inevitably then - and this is just one of those unfortunate things about a war of this kind - there is going to be confusion on this whole score of who is who out there. I understand that we are doing all we can to get into the hamlets with American-style maternity clothes for the pregnant women to wear so as to make them more distinguishable to the troops at the massacres, but, as you know, these people have their own ways and will not always consent to do even what is clearly in their own interest. And of course we have no intention of forcing them. That, after all, is why we are in Vietnam in the first place - to give these people the right to choose their own way of life, in accordance with their own beliefs and customs.

Citizen: In other words, sir, if Lt. Calley assumed the woman was simply fat, and killed her under that assumption, that would still square with your personal belief in the sanctity of human life, including the life of the yet unborn.

Our Leader: Absolutely. If I find that he assumed she was simply overweight, I give you my utmost assurance, I will in no way be prejudiced against his appeal.

Citizen: But, sir, suppose, just suppose, that he did know she was pregnant.

Our Leader: Well, we are down to the heart of the matter now, aren't we?

Citizen: I'm afraid so, sir.

Our Leader: Yes, we are down to this issue of "abortion on demand" which, admittedly, is totally unacceptable to me, on the basis of my personal and religious beliefs.

Citizen: Abortion on demand?

Our Leader: If this Vietnamese woman presented herself to Lt. Calley for abortion let's assume, for the sake of argument, she was one of those girls who goes out and has a good time and then won't own up to the consequences - heaven knows we have them here just as they have them there - the misfits, the bums, the tramp, the few who give the many a bad name - but if this woman presented herself to Lt. Calley for abortion, with some kind of note, say, that somebody had written for her in English, and Lt. Calley, let's say, in the heat and pressure of the moment, performed the abortion, during the course of which the woman died....

Citizen: Yes. I think I follow you so far....

Our Leader: Well, I just have to wonder if the woman isn't herself equally as guilty as the lieutenant - if she is not, more so. Indeed, I just have to wonder if this isn't a case for the Saigon courts, after all. Let's be perfectly frank: you cannot die of an abortion, if you don't go looking for the abortion to begin with. If you have not gotten yourself in an abortion predicament to begin with. Can you now?

Citizen: No, sir.

Our Leader: Consequently, even if Lt. Calley did participate in a case of "abortion on demand," it would seem to me, speaking strictly as a lawyer, mind you, that there are numerous extenuating factors to consider, not the least of

which is the attempt to perform a surgical operation under battlefield conditions. I would think that more than one medic has been cited for doing less.

Citizen: Cited for what?

Our Leader: Bravery, of course.

Citizen: But...but, sir, what if it wasn't "abortion on demand"? What if Lt. Calley gave her an abortion without her demanding one, or even asking for one - or even wanting one?

Our Leader: As an outright form of population control, you mean?

Citizen: Well, I was thinking more along the lines of an outright form of murder.

Our Leader (reflecting): Well, of course, this whole thing is a very iffy question, isn't it? What we lawyers call a hypothetical instance - isn't it? If you will remember, we are only supposing there to have been a pregnant woman in that ditch at My Lai to begin with. Suppose there wasn't a pregnant woman in that ditch - which, in fact, seems from all evidence to have been the case. We are then involved in a totally academic discussion. Well, aren't we?

Citizen: Yes, sir. If so, we are.

Our Leader: Which doesn't mean if hasn't been of great value to me, nonetheless. In my review of Lt. Calley's case, I will now be particularly careful to inquire whether, there is so much as a single shred of evidence that one of those twenty-two in that ditch at My Lai was a pregnant woman. And if there is - if I should find in the evidence against the lieutenant anything whatsoever that I cannot square with my personal belief in the sanctity of human life, including the life of the yet unborn, I will disqualify myself as a judge and pass the entire matter on to the Vice President.

Citizen: Thank you, Mr. President. I think we can all of us sleep better at night knowing that.

STUDENTS FOR A DEMOCRATIC SOCIETY
S.D.S. MEETING
THIS THURSDAY 7:30pm.
i) Formation of Legal Aid Fund
ii) South African Tour prospects
iii) Any other business.
Ashton Robinson
Chairman S.D.S.

STREET THEATRE
Any one interested in performing, or doing anything else, in a new Street Theatre Group, please come to this meeting. First performances will be at the June Moratorium.
MEETING - Union Meetings Room (downstairs, next to Games Room), Friday 11th at 8 pm.

IN WEST BENGAL today we are witnessing a human catastrophe for which even the tormented history of the twentieth century can offer few parallels. In the awesome scale of the disaster, in the uniquely harrowing quality of its suffering, there has been little to compare with what is happening at this moment to the refugees of East Pakistan. The known statistics of death and dislocation are appalling enough: the prospects are even more terrifying. They have already produced in some of us a paralysis of the will, an anesthesia of the mind, blinding us to the urgency of the crisis. Let us imagine, if we can, the combined populations of Melbourne and Sydney driven in terror from their homes by a marauding army, cast adrift in a wilderness without food or shelter, to face the imminent prospect of extermination from starvation or rampant disease.

East Pakistan has had more than its share of disaster. It now ranks with Poland or Vietnam as the unluckiest country of modern times. It is barely six months since the cyclone devastated vast tracts of the countryside and left thousands of people dead or homeless. It is two months since the vengeful army of West Pakistan moved in to crush the local secessionist forces and began their ritual campaign of killing and destruction. History can offer no crueller irony than the spectacle of millions of impoverished, frightened and desperate people fleeing for succor to a land almost as poor as overcrowded, as ridden by disease and as prone to crisis as the country from which they have fled.

It has taken the world too long to grasp the scale of this tragedy. The response in aid from foreign governments has been pitifully slow, and scarcely a word has been offered in warning or condemnation to President Yahya Khan's Government, which persists in the callous pretence that the refugee problem has been exaggerated by the foreign Press. The first-hand evidence of the Red Cross and international relief organisations can leave us in no doubt that the influx of refugees into West Bengal is placing an intolerable burden on the Indian authorities. They cannot be left to shoulder it alone. The Indians estimate that to keep the current numbers of refugees alive for six months will cost more than \$200 million. Faced with this sort of expenditure — willingly undertaken by India in the name of humanity — the economy of West Bengal will soon collapse. Already Mrs. Gandhi has warned that India may be "forced to act" to ensure the repatriation of the refugees. Thus, to the prospect of social disintegration and pandemic cholera in West Bengal has been added a new threat to peace throughout the Indian sub-continent.

There has as yet been no sign of any effective steps to reconcile the two halves of Pakistan and ensure a return to political stability in the East. The refugees are unlikely to return to their homes while the threat of terror persists and some measure of political autonomy is denied them. The responsibility for ensuring this rests squarely with President Yahya. There can be no solution to the present appalling suffering, until the refugees are removed from their squalid camps and repatriated to their homes — or whatever is left of them.

But the immediate need is to prevent the imminent deaths of five million or more human beings. Here, surely, is an inescapable challenge to the conscience and resourcefulness of the rest of the world. Australia has promised aid worth \$500,000 — enough to keep the refugees alive for one day, assuming they can be fed and inoculated in time. This is not enough. We believe the Government should give its full and urgent support to the appeal planned by Austcare, the agency that has already done most to bring the scale of the disaster to the attention of Australians. But relief, if it is to have any real effect, must be planned and co-ordinated on a world scale. It must not be directed through the Pakistan Government, who may be tempted to use it to bolster their own army and prolong their campaign of repression. At one time, the obvious agency to administer relief would have been the United Nations. So far it has shown little sign of urgency. In the absence of prompt UN action, there is much that Australia can do on its own: one pressing need is for vaccine, saline solution and mass-inoculation machines to check the spread of cholera. This is not a time to close our minds or take comfort in isolation. Here is a chance for Australians to prove the reality of our pity and compassion. We must give all we can, knowing that every dollar we withhold, and every day we delay our response, will be paid for in human lives.

EAST PAKISTAN DISASTER

A committee for aid to East Pakistan refugees has been formed from staff to offer help in the collecting of aid for the victims of East Pakistan's latest latest calamity.

Mrs Sally Ray, a tutor in the Political Science department, is active in instigating the assistance programme. Also an expert on West Bengal, she was interviewed by Woroni.

Sally told us that there were grave fears about the present crisis of death and starvation among the East Pakistani refugees, who numbered almost 5 million. These were all concentrated within Indian territory. From her own personal experience of conditions in West Bengal, she feels that the present disaster is merely the beginning of an far more terrible situation. Not only were the refugees faced with starvation and epidemics, but there is a potentially very explosive situation, which could engulf many more millions of people.

Already, the price of food has risen steeply in West Bengal, and this means that that the local West Bengali people, as well as those from the other Indian border states, will be also affected. In addition, there is the grave threat of economic competition between local peoples in the Indian states, and the refugees.

In many places local schools have been taken over by the refugees, which adds to the tension. It was therefore readily seen that conditions were mounting which could easily lead, not only to starvation and epidemics, but also to violence in a sheer struggle for survival.

The following are several frightening statistics — remember that these are human beings.

VITAL STATISTICS

— Australia has granted a mere token of only \$500,000 — enough to keep the Australian Task Force in Vietnam for only four days.

— 5 million refugees
— 5 thousand already dead of cholera alone

— The Indian Government needs in excess of \$300million in excess of \$300million to care for the refugees for the next six months.

David Scott of Community Aid Abroad said that he felt that Australia's whole stance as a nation close to its neighbours in South-East Asia was an insult because of the government's indifferent reaction to the refugee crisis.

A spokesman for the Australian Council of Churches, Mr. Hewton, said: "A Government, acting on behalf of all Australia and offering only \$500,000 is offering a mere pittance", he said.

"Australians would smoke that much in a week," commented Sally Ray on this amount.

"Mrs. Gandhi, India's Prime Minister, has repeatedly called for international aid and assistance for the refugees, claiming that the problem is quite beyond the capacity of the Indian Government."

The World Health Organization, of which our own Sir William Reeshaug is president, has yet to offer assistance.

The military government of West Pakistan, which is at present occupying East Pakistan, is doing little to alleviate the problem. (For background see the last issues of Woroni).

However, to not act immediately with all the aid which can be mobilised, may mean that millions instead of thousands will die.

ALL STUDENTS AND STAFF ARE URGED TO ABANDON THEIR IVORY TOWERS ON THURSDAY AT 12.40pm TO JOIN US ON THE UNION TERRACE TO DISCUSS EMERGENCY RELIEF FOR PAKISTAN'S SUFFERERS.

MEETING 12.40

THURSDAY

UNION TERRACE

THE 1971 INSURRECTION IN CEYLON

Gehan Wijeyewardene

Though the insurrection is a youth movement it will be wrong to assume that it is part of a world-wide rebellion of youth. There is a basic difference between the Ceylon movement and such movements as the French and, particularly, American. The latter are largely conditioned by material prosperity and economic security; the Ceylon movement arises basically out of economic insecurity. There has for a long time been a tradition of student revolt in India and the 1953 general strike in Ceylon has another aspect besides marking the leftward turn in recent political history. It was the first occasion on which University students took an active and organized part in national politics. Youth movements suffer as revolutionary movements, in that youth cannot constitute a class. The young

grow up and move into positions of power and into the establishment. Some startling statistics from Ceylon seem to show that this one could have a definite class basis.

The general overpopulation is extreme. The overall density is close to 500 per sq. mile - greater than the overall densities of both Pakistan and India. The Professor of Geography at the University of Ceylon calculates that if all land was immediately converted to agriculture, this would provide opportunity for not more than 600,000 labour units. At present the annual increase in population through live births is 300,000. This basic dilemma is made more intense by the fact that unemployment is hitting the best educated part of the population. As an index - the number of persons graduating in Arts - economically the least viable degree, increased between 1958 and 1968, thirteen-fold. Those graduating in medicine, economically the most viable, only doubled. In 1951 an American

sociologist calculated that nearly 63% of male university entrants and 84% female came from the upper middle class. In 1967 43% of entrants came from families with a monthly income of Rs. 100 or less (Rs. 100 approx \$16 at official rates) and 32.5% from families earning over Rs. 400. The faculty breakdown is the startling aspect. 52.7% of Arts students came from families with under 100 rupees @ month, but only 3.2 medical students and 15.4 engineering students. The percentages for those families earning over 400 rupees were Arts 12.4%, Medicine 69% and engineering 52%. Ceylon's free education scheme has been

educating the poor - for unemployment. The economic frustration of the educated masses is only part of the picture. An efficient revolutionary party, one expects would have mobilized these persons, through their natural leaders, for its own ends. It is likely that the frustrations of the natural leaders was even greater than that of their fellows. The Trotskyist

party (Lanka Samasamaja Party) began as an ideologically broad revolutionary party in 1937, also embracing what is now the Communist Party. After 34 years there has been no substantial change in the leadership of either of these parties. These leaders for the most part are decent, dedicated men but they seem to have forgotten that even a revolutionary party must grow with the rest of the society.

The insurrectionists seem to be overwhelmingly Sinhalese. The policy of the People's Liberation Front apart from being radically socialist, is also chauvinist. It is anti-Indian and has certainly not looked for allies among the plantation labourers of Indian descent. It is quite clear the insurrection is defeated but it is likely to be the most important turning point in Ceylon's political history since the final victory of British colonialism in the early 19th century.

(The statistics used here were compiled by Newton Gunasinghe of Monash University, from various sources.)

CASAN TALK

-sowing the seeds of revolution in Ceylon



CHRONOLOGY OF CEYLON POLITICS.

(Summary of talk by T.Rajapatirana)

1947 Election won by United National Party. D.S.Senanayake Prime Minister. Emphasis on agricultural development. Support of Western alliance. Free Education scheme initiated 1946.

1948 Independence

1951 S.W.R.D. Bandaranaike leaves UNP and forms his own party - the Sri Lanka Freedom Party on a platform of Sinhala as sole official language, Buddhism as state religion and more socialism.

1952 D.S.Senanayake killed after a riding accident. His son, Dudley Senanayake, succeeds after an internal party battle with Sir John Kotelawala.

1952 Parliament dissolved. UNP returned with big majority. Policy of "same as usual".

1953 Worsening economic situation leads

to a cut in the subsidies on rice and other basic foodstuffs. One day strike in August during which many strikers are killed. Dudley Senanayake resigns and is replaced by Sir John Kotelawala. Sir John is a stronger anti-Communist than even his predecessors.

1956 Elections, UNP defeated by a no-contest alliance between the SLFP and the left wing parties. SLFP gains absolute majority. UNP does not have enough members to claim leadership of the opposition. Bandaranaike becomes Prime Minister. This marks a new period in Ceylon politics with a very definite shift in power to Sinhala-educated Buddhists.

1959 Bandaranaike assassinated. Dahanayake becomes caretaker Prime Minister and loses his party.

1960 Two elections. At first UNP returned as major party, but without a parliamentary majority. At next election Mrs. Banadaranaiké takes over leadership of the party and wins with left support. Mrs. Bandaranaike governs from the

Senate and refuses to stand for election to the lower house.

The next few years see a gradual erosion of parliamentary support for Mrs Bandaranaike, a deteriorating economy, regular strikes etc. which culminate in 1963.

1963 Formation of United Left Front which threatens the existence of the government.

1964 Mrs Bandaranaike invites the Trotskyists (Lanka Samasamaja Party) to enter the government. They do so and break up the United Left Front. Dr. N.M.Perera leader of the LSSP becomes Finance Minister. One of the main points of his budget is a loosening of the liquor laws to augment government income. This is rejected by Mrs Bandaranaike's party. Government proposes to nationalize the largest newspaper organization in the country. SLFP right wing defects on this issue and the government is brought down.

1965 Election. UNP comes back with decisive majority. Dudley Senanayake

becomes Prime Minister. UNP economic policy is much more socialist than it has been in the past and many of the measures initiated by old government are maintained. Increasingly the number of educated unemployed become a visible problem. S.D.Bandaranaike, a nationalistic but left wing politician attempts to organize them

1970 Elections - with voting age lowered to 18. Coalition of SLFP, Trotskyists and Communist Party (Moscow) sweeps to an overwhelming victory. For the first time a Ceylon government controls 2/3 of parliament and is in a position to drastically alter the constitution. Though government adopts measures which appear to be leading to a drastic socialization of the economy, in fact little is actually done. A great deal of effort is spent in re-structuring the public service to ensure loyalty and in preparing a new constitution which will make Ceylon a republic, abolish the second chamber and make parliament sovereign over the judiciary (in legislation) and Public Services Commission.

Some months ago I met an ex-soldier. He is the first Australian soldier I have heard who has had the courage to say that his actions while serving in Vietnam were wrong.

He would have been twenty four or twenty five; he had fought in Vietnam as a regular soldier for two years. That particular night he had been drinking, but my impression was that this had served not to confuse, but rather to pronounce an underlying unease and anxiety of soul. Some of the things he said were as follows. "I don't like Communism... but when you walk into a hamlet up there... when you see the rows of bodies... you realise that each of those corpses has brothers, parents, grandparents, like me... I don't like Communism, but they are people we are killing up there, the same as us, you know..... In the three years I have been back I haven't had a decent night's sleep... I couldn't tell any of these young blokes to go up there now and go through what I went through... its all right for these young ones they haven't seen it... This is as accurately as I can remember what the soldier said to me on that occasion.

Now what exactly was the process that changed this soldier. I would suggest it was a somewhat grisly imagination-expanding process. During his training he was probably filled with such propaganda as would excite his hostility toward 'Communists'. This still clung to him in some of his dialogue to me, but before Vietnam, 'Communism' was an unrealised abstraction. There was probably no proper attempt to tell him exactly what a Communist was. There was just a simple appeal to his fear. Communists are to be feared. Hate them! But his hatred was abstract, remote. It was not the man-to-man emotion that might be aroused if someone were to hit our soldier on the mouth. That would be real, concrete immediate and personal. Instead it was the depersonalised hatred of one State's fear of another instilled into one of the State's agents without any attempt to stir his 'human imagination', as to what his antipathy to Communism would mean in human terms when it came to the time that he would have to kill communists. But then the army cannot be expected to cater for such an expanded consciousness, especially when it might contain such feelings as compassion.

So our soldier went to Vietnam and discovered that his country's hatred to that abstract notion labelled 'Communism' had real victims. They lay in rows of corpses in the Vietnamese hamlets. They had 'brothers parents, grandparents. Of course the soldier had always known as a fact that a communist must be a real person, but his encounters with the rows of bodies made him realise it as an experience. Facts are grasped rationally; experience provokes a response that is emotional. I feel that what this soldier gained from his Vietnam experience was a real expansion of consciousness, but it was of an emotional rather than an intellectual thing. It is to the eternal blame of the supporters of this war that in undergoing this process, and in being sent to help cause some of the misery himself, they have probably marred him psychically for life.

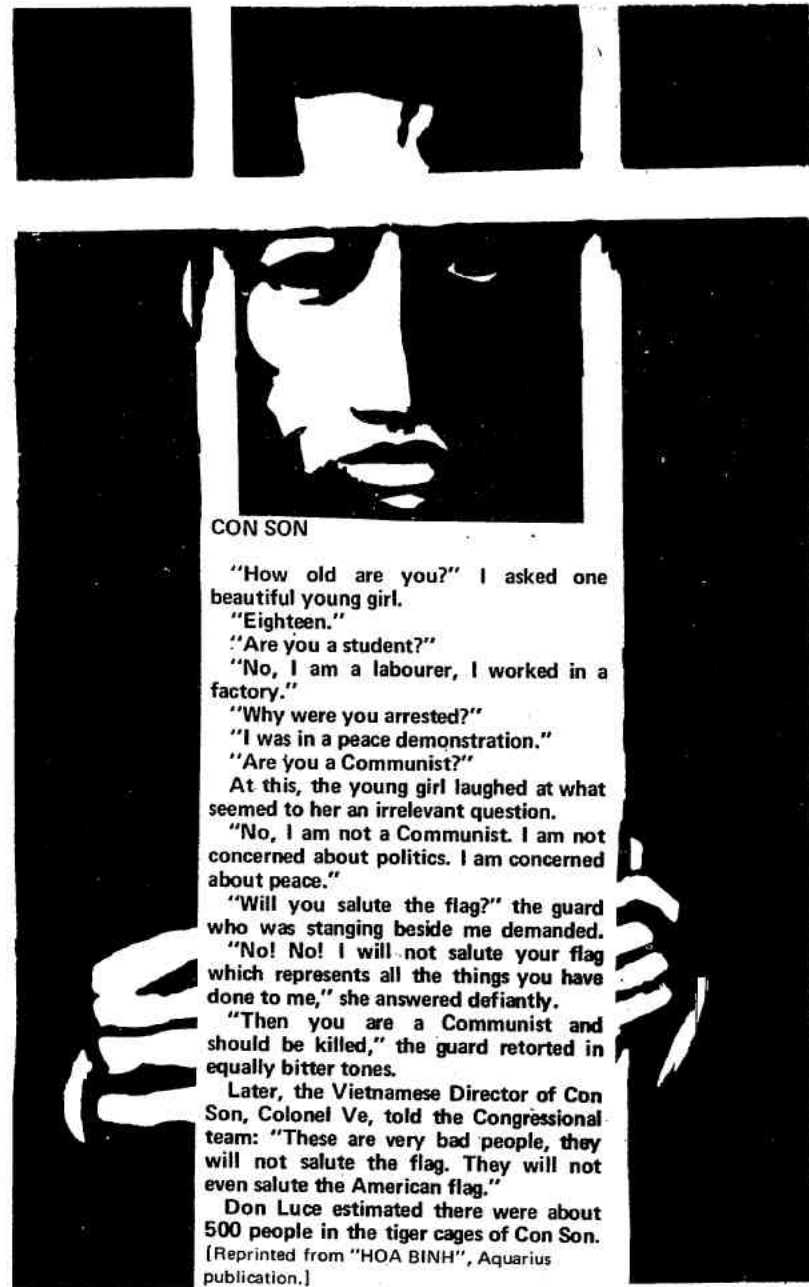
But I think that a majority of Aust-

ralians are rather like this soldier was before he went to Vietnam. They are not especially deficient in their rationality, and they are no less deprived of the facts of the evils that they condone than anyone else. They are simply emotionally unimaginative. Bombarding the Australian public with facts about Vietnam, Apartheid or 'Aboriginal Welfare are of little use because in order for these facts to be impressive, there has to be an assumption of compassion - an assumption that these facts will evoke an emotional response that will allow those being appealed to in some way identify with those who are the victims. The problem is, that if we would actively dislike being napped ourselves, we have got to be made to actively dislike anyone else being napped. If we would actively dislike having our affairs decided for us by invading American, (or Russian) troops, we have got to be made to actively dislike the Vietnamese, (or the Czechoslovakians) suffering under a like imposition. I believe this to be a problem of appealing to the imagination rather than the rationality of those we hope to win over.

I wish to make it clear that I am using the problem of Vietnam only as a specific instance of a general problem. For Vietnam should be opposed on two levels. Firstly, that the agony of the

Vietnamese people should cease to be exacerbated by our presence in the country. Secondly, that our interference in that country is a symptom of the sickness that our competitive society suffers from. For Vietnam reveals a competitive economy jealously guarding its foreign interests; it reveals our attitude to other peoples, at best a fond paternalism to the 'under-developed' countries, (though in many important ways I consider the West to be more ill-developed than any of the third world cultures) At worst it shows a blatant racialism. If the goal is to revolutionise society from its present competitive nature to a cooperative outlook, then the revolutionaries must make their appeal to the imaginations of their prospective converts. For cooperation pre-supposes an expanded sympathy. The priority in a competitive society is ultimately one's self; - the priority in a cooperative society is fellow man.

Thus Professor Kamenka is misguided when he attacks the New-Left for its lack of intellectuality, and its directionless emotionalism. The emphasis in the New Left is, and must remain for some time, expanding the way people feel for, rather than think of their fellow man. This is not to dismiss intellectuality altogether. The nature of oppression must be worked out,



CON SON

"How old are you?" I asked one beautiful young girl.

"Eighteen."

"Are you a student?"

"No, I am a labourer, I worked in a factory."

"Why were you arrested?"

"I was in a peace demonstration."

"Are you a Communist?"

At this, the young girl laughed at what seemed to her an irrelevant question.

"No, I am not a Communist. I am not concerned about politics. I am concerned about peace."

"Will you salute the flag?" the guard who was standing beside me demanded.

"No! No! I will not salute your flag which represents all the things you have done to me," she answered defiantly.

"Then you are a Communist and should be killed," the guard retorted in equally bitter tones.

Later, the Vietnamese Director of Con Son, Colonel Ve, told the Congressional team: "These are very bad people, they will not salute the flag. They will not even salute the American flag."

Don Luce estimated there were about 500 people in the tiger cages of Con Son. [Reprinted from "HOA BINH", Aquarius publication.]

where it springs from, who suffers etc. But more important is the expanded emotional consciousness that will give such intellectual findings impetus.

How is this transformation to be brought about? The expanded imagination demands the truth of 'experience' as opposed to the truth of 'fact'. Are we then to send everyone off to get first-hand experience of all manner of suffering, as we sent off our soldier. Must we become a Negro in South Africa before we can understand what Apartheid means. Must we all become soldiers and kill someone before we can understand what the real personal tragedy is of abstract State-hatred? Obviously not.

No, the appeal must be made through the traditional media of experience-enlargement, the Arts. Cinema, Literature, Painting, Music. We must project the imaginary to enlarge people's consciousness of the real. On a grass roots basis this is being done already; street theatre, folk, and popular song, means by which on a local level the fact of war, injustice are dramatised to provoke a wholly emotional response. But these are limited by their local-ness.

The film 'The War Game' is an effort in this direction which I think reached a larger audience, and illustrates my point. It depicts a mild-thermo-nuclear attack on Southern England. The film is Art in that it is a skilful imitation of reality. The audience knows that the situation is imaginary, that there is no real reason to be horrified at the plight of the people in South-East England. But with its devastating, and more importantly, its artistic use of the documentary style, the audience is instilled with a real fear of the events described. There is no attempt to distance us or to suggest that we are not implicated. We are frightened, not by the possibility, but the probability of the events described. What was once a mild abstract threat becomes an immediate, personal horror. But its effect, I would suggest, is to produce what Joyce would call a 'Kinetic Emotion' emotion that impels action. Watching 'Dracula' we might say, 'Horrible yes, but it could never happen to us, it's all fantasy, and removed.' The effect of 'The War Game' is to make us say, 'This horror is not only possible, but likely. We must do something.'

This is the sort of artistic endeavour that should be used by the revolutionaries in bringing about their revolution. The problem is not that Australians are just not conscious of the facts surrounding evils they condone, it is more that they are just not conscious at all. What is desired is an expanded emotional consciousness. The way to do it is by artistic use of emotional devices, colour, music, words, images. Then there will be a bedrock on which to feed the rational matter of facts and figures.

This is not subjugating arts to politics. I do not think the artist is subjugateable. It is perhaps subjugating politics to art in a sense. But that is preferable to the alternative of allowing Australian society to continue unconscious of the evils it perpetrates to its own and other peoples, simply because its emotional awareness has remained static while its material and technological awareness has rocketed directionless and uncontrollable.

GOULD ON

COMMUNICATION & REVOLUTION



INDONESIAN ELECTIONS

Greg Landy

July 3 of this year will witness a significant event in Indonesia's history. On that day Indonesia's second national general elections will be held against a background of tight government supervision.

A special series of laws relating to PEMILU¹ has been passed by an appointed parliament, the D.P.R.G.R.², and a special body set up called Lembaga Pemilihan Umum³ to oversee the running of the elections. This body is headed by Amir Machmud; an army general appointed to the powerful Ministry of Home Affairs, and it issues regulations covering all aspects of PEMILU.

The number of valid political parties has been established in law as nine.⁴ These nine political parties and one other group are participating in PEMILU. This tenth participant is SEKBERGOLKAR⁵ which clearly represents powerful sectors of society and is heavily influenced by the Suharto-clique. SEKBERGOLKAR is a Suharto-clique creation in its present form.

SEKBERGOLKAR is pushing itself as representing levelheaded, rational thinkers who plan to bypass political party squabbles to bring about a tangible rise in the people's standard of living. It has attracted by fair means and foul many influential names on the political scene, e.g. Foreign Minister Adam Malik, Education and Culture Minister Mashuri and Industrial Affairs Minister Sri Sultan Hamengku Powono IX, as well as student leaders, military commanders, and has achieved phenomenal success in securing to its banner masses of people who were formerly aligned to political parties. The Suharto-clique is backing SEKBERGOLKAR in everything but name. Their programs happen to be faultlessly similar.

The elections will bear little resemblance to elections as they are known in Australia. All leftist-leaning parties have been banned and therefore won't be

participating. All other parties have been purged at the instigation of the Suharto-clique. All candidates and electors have been screened by KOPKAMTIB⁶. Thousands have fallen foul and no longer have the right to participate in the elections.

Electors will cast a secret ballot for one of the ten participating groups who, in accordance with the percentage vote each group receives, will then select its parliamentary representatives. All potential parliamentary candidates have already been screened and listed with the government and these lists are available for public scrutiny.

The time set aside for campaigning is from April 27 to June 26. No campaigning in any shape or form is permitted outside these two months.

The military may not directly participate in the elections. Their job is to facilitate the elections and they have complete control over such facilitation. They are to guard against any undesirable occurrences as seen from the viewpoint of the Suharto-clique. The military is not to miss out when the seats are handed around. They have already been allotted by law about one third of all seats in all representative bodies subject to the elections! For simplicity's sake one could say that the interests of the Suharto-clique, the military and SEKBERGOLKAR are disturbingly of the same vein.

That which is forbidden and that which is permissible in relation to the elections has already been decreed by Lembaga Pemilihan Umum. It is forbidden to criticize any aspect of the contesting groups, to criticize any religion, to criticize the government's policy, to criticize the president, to play upon the latent prestige of Sukarno, to offend the feelings of any group in society, or to give rise to any divisions. It is forbidden to take any action which might endanger law and

Greg Landy is a graduate of the A.N.U. who is doing research work in Indonesia.

order, security and stability - interpreted of course by the Suharto-elite, and overseen by KOPKAMTIB and Lembaga Pemilihan Umum.

According to military strongman, General Maraden Panggabean, the military will vouch safe the physical, technical and strategic aspects of the elections. For "physical" read revolts, for "technical" read facilitating the regulations relating to PEMILU, and for "strategic" read making sure that the elections go according to plan. According to General Panggabean the elections are not to alter in any way the direction already determined for the nation by the government.

It is permissible for each contesting group to make known its name, its election insignia, and what each is offering the electors, providing the negative forces outlined above are not put into motion.

The Suharto-clique is strongly propagandizing the elections in the following terms: It is undesirable for any single group or coalition of groups to seek to "defeat" rival groups as this would give rise to division. The elections will be "successful" if no divisions appear, if all parties work for the victory of the state ideology Pantjasila and the 1945 Constitution, i.e. if everything goes smoothly and according to plan. The elections are clearly meant to be subordinated to the national interest which at the moment is determined by the Suharto-clique as economic development.

There is no such thing as one group presenting itself as an alternative government. No group is opposing a second term for President Suharto and every group is mouthing the government's New Order slogans. The elections will be seen to be "unsuccessful" if in fact the Sukarnoist P.N.I. or the Islamic parties manage to collect a majority of parliamentary seats, if any ideology is proposed

other than Pantjasila, and if SEKBERGOLKAR fails to cement the Suharto-clique's influence in the parliament.

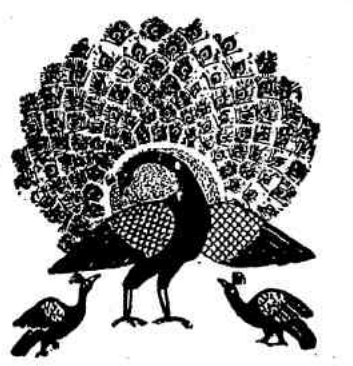

One Djakarta newspaper has likened the elections to the attempts of a soccer team to gain a vital victory on the field. The team is made up of the nine political parties, SEKBERGOLKAR and the government. The aim of the match is to ensure victory for the New Order and the best tactic to employ is tight teamwork. SEKBERGOLKAR is goalie, guarding the net against opponents (subversive elements) and panicky members of the team.

It is clear that SEKBERGOLKAR is a true ally of the government. Its branches are invariably headed by generals, governors, and other government sympathisers. N.U. and P.N.I. say they are supporting the government's idea of making the elections a success. Only intellectuals with a little time on their hands try to analytically differentiate between the nine political parties.

It is enough to realise that four of the parties are Islamic in orientation and the other five are not. SEKBERGOLKAR has tried, in an expensive and well-executed campaign, to show that politics and hence political parties only lead to political bickering. They offer programmed pragmatism instead of political dogmatism. Their idea of politics is no politics, and backed as they are with tremendous government and private resources as well as securing the manifold benefits of being the establishment representative, they appear destined to achieve their aim of paralysing the political scene as a result of the elections. This they hope will give them enough time to achieve tangible results in alleviating the people's suffering via the Suharto-clique's policy.

Footnotes:

1. PEMILU is an acronym from "Pemilihan Umum" which means "General Elections".
2. Dewan Perwakilan Rakyat-Gotong Rojong" which means "Council of the People's Representatives" with the appendage "Mutual Assistance".
3. "General Elections Institute"
4. Partai Nasional Indonesia
* Partai Nahdlatul Ulama
* Partai Muslimin Indonesia
* Partai Sjarikat Islam Indonesia
* Partai Islam Berti
Partai Murba
Partai Katolik Indonesia
Partai Kristen Indonesia
Ikatun Pendukung Kemerdekaan Indonesia.
- * These are the four Islamic parties.
5. Acronym from "Sekretariat Bersama Golongan Karya" which means "Joint Secretariat of Functional Groups".
6. "Command to Restore Law and Order"
7. These include the DPR, DPRD1&2, and MPR.
8. "Berita Yudha" 24/4/1971

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ANUSPORT

TOSS & FALL

Judo teams from Queensland, Sydney, N.S.W., Monash, Melbourne and Latrobe came to Canberra during the last week of the vacation for the sixteenth annual interuniversity Judo contest. The contests were held in the Kingsley St. Hall on 25th, 26th and 27th May on a tatami contest area which had been especially brought from Sydney for the event. The contest timetable was quite difficult and some minor injuries forced the Latrobe team to withdraw before the conclusion of the contest.

The typical university style of judo which is very aggressive was a considerable surprise to the local spectators. A large number of individual contests were decided very narrowly by grappling techniques after quite fierce fights and it was only skilful refereeing which kept the contestants under control in the majority of bouts. Zel Goldman, the captain of the Queensland team was caught in a very powerful strangle, but rather than submit, allowed himself to be strangled into unconsciousness. This type of behaviour was evident in most bouts and little quarter was ever given. Some interstate spectators, including the current Australian team coach were of the opinion that the standard had dropped slightly from last year's high level, and in terms of the number of full points scored by throwing techniques this comment seemed justified.

Final results were

Mens Teams	1 N.S.W.
	2 Queensland
	3 Sydney
Womens Teams	1 Queensland
	2 Melbourne
	3 Monash

The individual titles were very successful. The mens trophy was won very convincingly by A Bijkerk (NSW) the current Australian light heavyweight champion while Robyn Nielson (Qld) played judo of the highest standard to score a well deserved win over V. Santer (Melb.) in the womens individual contest. Miss Nielson's winning throw drew extended applause from the spectators. Shades of Barry McKenzie came to the Drill Hall.

RUGGERS

Despite early setbacks IV 1971 for the ANU 'rugger buggers' was a great success. The journey to Adelaide by car was not without incident, a rolled car at Junee and three broken windscreens left its toll on players and pockets alike, however the A.N.U.S. spirit remained undaunted.

With four players back in Canberra by Sunday night due to the car accident ANU was forced because of insufficient numbers to enter as a non competition side in Third division. Borrowing players caused problems, as the Walka Nathan's of S.A. leave a little to be desired but Manager "Stomper" Brilliant with characteristic audacity soon overcame the problem.

The rugby was enthusiastic and serious, attracting surprising support from the local populous. Sydney won first division, Newcastle second division and ANU unofficially the third division after a close struggle with the Jimmy C's from Townsville. In the circumstances ANU'S performance was excellent, losing to Adelaide 9-3 on Monday, but settling down on Wednesday and Friday we accounted for Tasmania 39-3 and James Cook 17-14 winning a trophy for our efforts.

The stars of this effort were Billy Chapman, PiersHarden, Dave Bradbury and Jim Brewster. James Harold Brewster also distinguished himself by getting everyone to breakfast on Monday before the cook arrived.

"Oh sorry, I'm still on eastern standard time!"

For those who didn't make IV don't miss it next year at Newcastle - it will be your own loss.



PING PONG HILLBILLIES

The strength and depth of table tennis talent in Victoria was obvious in this year's Intersvarsity contest, held at Monash during the second week of the May vacation. Monash won the men's team championship, with Latrobe second, while the women's events were completely dominated by Melbourne and Monash, with Melbourne narrowly defeating Monash.

Although the first four players in the men's rankings were Victorians, the standard was very high this year. ANU were perhaps a little unlucky to finish ninth of the thirteen teams after losing several close matches 6-5. David Ngui, captain of the team, was ranked equal eighth and reached the quarter-finals of the men's singles, losing to the eventual winner, Bob Tuckett of Monash. This event was probably the most exciting of the week. After defeating last year's winner and no. 1 seen George Yeo (Monash) in the semi-finals in 5 sets, Tuckett met the No. 2 seen, Rod Sutherland (Latrobe) in the final. In his last year at University and with a previous record of fourth, third and second, Sutherland was determined to win, especially after the 'unbeatable' Yeo had been eliminated. With a win over Tuckett in the team's events earlier in the week, he looked set to do so - and almost did. However, Tuckett came from 2 games to 1 down and trailing 19-14 in the fourth to scrape in as the winner. Without doubt it was the most thrilling final for years!

Unfortunately, the women's events were not quite as exciting. With last year's surprise winners N.S.W. withdrawing at the last minute, it was a two horse race. Eight of the ten rankings went to Melbourne and Monash players. ANU finished fourth of the seven teams after a narrow 6-5 defeat to Sydney in the match which decided third place. Susie Dancs was ranked eighth after reaching the quarter-finals of the women's singles and losing to the eventual runner-up.

In the mixed doubles, Ngui/Dancs reached the quarter-finals, as did Ngui/Michael Yang (Macquarie) in the men's doubles. Frances McGill was lucky enough to 'win' Sutherland in a ballot for partners in the mixed, but her luck did not last long.

Although seeded seventh, they lost to an unseeded pair in the first round - however, their conquerors got through to the semi-finals. Other members of the teams were: Linda Lau, Rosemary Walters, Walter Bloom, Charlie Chan and Harry Rosen.

Congratulations must go to Monash for a very efficiently organised Intersvarsity with excellent entertainment provided!

MOUNTAINEERING CLUB
BUDAWANGO, Long Weekend June 12 - 14 1st day - 4 miles through easy plateau country to first cave - camp in Cathedral cave - no tents required.
 2nd day - leave your gear, climb fabulous Mt. Owen & view the nonolith valley, bring guitars and song book, beginners standard, all inexperienced walkers welcome.
 Leader - Lloyd Monsborough Room 203 P.G.flats.

SOCIAL MEET June 9th at 7.30 pm in Room 5 University Staff Centre. Bring your Warrumbungle slides.

SHOTS

Intersvarsity rifle shooting was conducted by the W.A.U. rifle club at the Swanbourne Rifle Range in Perth. ANU undaunted by rain, wind and free grog, won a wooden spoons trophy after narrowly defeating South Australia's three representatives. Melbourne were once again winners with the best shot coming from John Madden who scored a remarkable 298 out of a possible 300, thus creating a new Australian IV record.

The carnival was judged a great success, a fair indication being the 300 gallons of ale consumed over the six days.

BICYCLES?

Would anyone interested in the formation of a cycling club on campus please contact Joe Kilby, room 107 Burgmann College, on the Sports Union office. The club would be formed for sporting and social purposes and for racing and pushbike riding.

BIKES FOR BIRDS

At a recent meeting of the ANU Motorcycle Club it was decided to attempt to smash the world Honda 50 24-hour distance record.

A machine is to hand and the attempt is to be made during Bush Week probably covering a measured distance around the campus. The purpose of the exercise is of course to raise funds for charity and sponsors are cordially invited.

Also planned is a "Minor repairs and bike care" course for girls. This is to be held on a convenient Saturday in July. Further details will be posted.

BOATS & PISSPOTS

I.V. Rowing 1971 was held on the limpid waters of Lake Kurwongbah near Brisbane. Eleven universities were represented and for the first time A.N.U. sent a full complement of oarsmen who in spite of poverty, food poisoning, general idiocy and other afflictions, managed to achieve a fair amount of success.

The eight came second in its heat to Sydney, and after a close final, which was won by Monash by 0.1 secs from Sydney, finished 5th only 3 lengths from the winner in a tightly bunched field.

The lightweight four won its heat with ridiculous ease, and in another close final dead-heated for second ¾ length behind the winning Melbourne crew.

The coxless pair won its way into the final via the repechage and was placed 4th in the final, which was won with comparative ease by Melbourne.

The phantom sculler Griffiths after a week of agonising training in the bar of the Petrie Hotel rowed courageously to snatch 5th place in a race in which he always looked a potential danger. The race was won by the Tasmanian Hale.

The dinner and picnic were held in Surfer's. Regrettably the ANU Drinkers failed to show out and the Stop-Skip Cup was won by Monash who thereby scored the double. The individual drinking trophy was won by a simple wretch from Adelaide called Page after a particularly nauseating series of elimination bouts.

CAVING

Club members on recent trips have shown a renewed interest in earthmoving, a common necessity in caves where access has been impeded by siltation.

At present a "dig" is in progress at Narrengullen., a river cave (near Wee Jasper) where the water level has been raised by a siltation produced dam. Attempts to date have only partially lowered the water level and pumps may be required to complete the process. Excavations are also being carried out at a sinkhole in the highly cavernous Buchan limestone in Victoria. If persistent the diggers may be rewarded by entry into a previously unexplored cave.

Details of the clubs 2nd term programme are available at the S.U. Office.

PUSHUPS IV

A History making event in more than one sense, was held last week. The Athletic Club provided the organisation and the R.M.C. the Venue. Both were first class, and A.N.U. were toasted by every team Captain at the I.V. dinners. As one Captain so aptly put it, ANU has at last broken through the "Hymen" and joined those others who have weathered a similar "climatic", this time there were no "balls up."

The select little band of the ANU were placed fifth in the overall points score, and yet were without an almost certain triple jump winner. ANU had three wins and two seconds in what was National class competition.

The manpower to run such a Championship of 260 competitors and 52 events was a three way effort, by ANU, RMC and local athletic fans.

Good management resulted from 100% co-operation of officials and competitors under the direction of Jack Pennington. However the almost miraculous perfect weather pattern, kept every one happy.

The Club had it's problems, these were the almost total lack of sponsorship by local business firms, only David Jones, Angus and Coote and Schweppes Ltd. came to our aid.

Never will this present band run another raffle, which proved nearly as tough as running the Championship itself. As a result the only complaint was a shortage of beer.

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